Will.m Neale Ejus liber pretium. 1. 6.

Guliolmus Neale

THE Soules Misery AND RECOVERY:

OR,

The Grieving of the SPIRIT, How it is caused, and how redressed.

Wherein is shewed (among other things) the nature of presumptuous sins, with Preservatives against them, and Remedies for them.

By SAMUEL HOARD, *B. D. and Parson of* Morton *in* Essex.

The second Edition, with many large Additions.

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XUM

To the Right Honourable, my very good Lord, ROBERT *Earl of* Warwick, *and Baron of* Leez, *&c. all increase of true Honour and Vertue.*

Right Honourable and my singular good Lord,

IMake bold to send this slender piece into the World under your Lordships Name and Patronage, presuming it shall find acceptance at your hands, because I well know the candor & goodnesse of your Honours disposition to be such, as cannot but cherish the smallest sparks and evidences of their affections who acknowledge themselves unfainedly and alwaies to be your humble Servants. My principal end in presenting it to your Hoble Lordship, is,

that it may ſtand for a pledge in the view of the World, of that humble reſpect and duty which I ſhall ever confeſs my ſelf to owe your Lordſhip, for thoſe former expreſſions of affection, which you have been pleaſed to make me, while I was a member of your family, and for that preſent livelyhood, which by your Honours only bounty I do enjoy. The caſe of meaner perſons is the ſame with all Sublunary bodies; as theſe, receiving frō the Sun, Moon and Stars, much light & warmth, and vigour, can return nothing again to thoſe heavenly creatures; ſo men of inferiour condition, while they receive very much frō Perſonages of greater place, can pay back little, if any thing again. Love they can, for, *ad amandum ne-*

mo pauper, no man is ſo poor, but he can love his Benefactor; and their Love they can acknowledg, but how? only in Words, at moſt in deeds (like themſelves) poor & deſpicable, except (perhaps) their good intentions ſtamped upon their actions, like *Cæſars* image on his Coyn, may chance to advance their price, as the Widows charitable mind in the Goſpel, did raiſe the Value of her Mite. My utmoſt Ambition therefore in this poor tender, is no more than that *Perſian's* was, who having nothing to preſent the King *Artaxerxes* with, ran to the River, and brought him his handful of water: no more t[h]an to give your honour ſome cauſe t[o] think that there is ſuch thankfu[l] affection within, as would brea[k]

Sinetus.

into acts proportionable without, did not the diſtance betwixt greatneſs and meanneſs make it impoſſible. Your Honour therefore will (I doubt not) courteouſly receive it, (as that King did that ſignification from his ſubject) for the ends ſake. And ſo you will for the Argument too; it being a Diſcovery of the nature and danger of preſumptuous ſins, with preſervatives againſt them, and remedies for them; things neceſſary for all men to think of, and be informed in, but eſpecially for great men. 1. Becauſe they are ſubject to the ſame preſumptions that others are; and in ſo much the greater danger of living and dying in them, by how much the more obnoxious they are to ſuch temp-

temptations as uſe to occaſion them. High mountains, tall ſhips, ſtately trees lie very open to blu-ſtring ſtorms; and ſo doe men of high conditions to manifold and great provocations to evill. For they commonly enjoy ſuch ſuper-fluities of worldly contentments, as make them more able to ſin then others, if they have any mind to it, and more inclinable alſo; fulneſſe of meat and drink, and company, begetting pride, idle-neſſe, ſenſuall luſts, and forgetful-neſſe of God; and theſe producing ill-favoured brats, contrary to true godlineſſe: Beſides, they are great eye-ſores to the devill, when they walk in a way of godlineſſe, whotherfore bendeth his ſtrength to get *them* down, that with their fall,

fall; as *shrubs* with the fall of a mighty *Cedar*, men of meaner rank that live by their example may be crusht & ruined. 2. because they are guilty also of the same mistakes that other men are, that is, to misjudge their sins; with the unjust Steward, for a hundred to write down fifty, & to say of their greatest exorbitancies, as *Lot* of *Zoar*, is it not a little one, & my soul shall live? to take *presumptions* for *infirmities*, and so to be less carefull in *preventing*, or *forsaking* them. And with these mistakes they are usually more possessed, than inferiour men; partly through custome in sinning* which (*hinc illæ lachrymæ*) Persons of quality sometimes are too guilty of; and partly through flatterers, those tame beasts, with which

**consuetudo peccandi tollit sensum peccati.*

which it is their unhappy chance to be alwayes haunted. 3. Becauſe they are obnoxious to the ſame ſentence & doom, if they ſin wilfully, which other offenders lie open to; for ſo S. *Paul* telleth us, *Rom.* 2. *Tribulation and anguiſh ſhall be upon the ſoul of every one that doth evil*; and he giveth a reaſon of it; *For there is no reſpect of perſons with God.* He is not μισανγενὴς, or μισοπλούσιος, a hater of the rich and honorable, nor doth he envie thē a place in Heaven, becauſe they have a plentifull portion in earth; the examples of *Abraham*, *Job*, *David*, and *Salomon* ſhew the contrary; but he is μισαμαρτωλός, an hater of the ſinful man, & a revenger of wilful impiety, where ever he findeth it. It is their duty therefore to ſhunne theſe rocks

rocks of proud and presumptuous sins, at which the soules that dash must needs be split or battered: and it should be their discretion to accept and use all helps which may further the discovery of them; that so, when the ships of their souls are making toward them, they may upon the apprehension of their present danger, turne and steer their courses another way, and bring their Barques with safety at last into the Haven of eternall happinesse. And this, I hope, shall ever be your Lordships chief endevour; that so the peace of conscience may accompany your present Honour while you live, and the fruition of Gods face in Heaven may be your portion when you die. And so with my vowes to God for your Lordship, your Noble Lady, and Posterity, I rest

Your Honors Chaplain in all

duty and service most bounden,

SAMUEL HOARD.

To the Courteous and *Christian Reader.*

Lautius telleth us, that thoſe wicked ſpirits whom God hath for ever baniſhed his Kingdome, being *damned themſelves, do earneſtly deſire the deſtruction of men, that by conſortſhip in miſery, they might gain ſome comfort.* What they have *malice* to deſire, they have *policy* and *induſtry* to effect: *mille artes necendi*, a thouſand arts and wayes they have to do miſchief, and thoſe, deep ones too, *τρόπαια*, as St. *Paul* calleth them, 2 *Cor.* 2.11. *conſiderate reaches* and deviſes, *μεθοδείας*, *Epheſ.* 6.11. *artificiall courſes* and deſignes. All which drive at two things, *Preſumption*, and *deſpondency* of mind or deſperation: at one of theſe two rocks every ſoul that periſheth doth ſplit it ſelf, as S.* *Auſtin* ſaith.

Min. Fœl. pag. 85. *-ad ſolatiũ calamitatis ſuæ non deſinunt perditi jam perdere, &c.*

To *preſumption* the devil draweth men many wayes, and among the reſt by 4 *falſe principles* with which he corrupteth their underſtandings. 1. That their ſins (though ſoul enough for matter and manner of committing) are but *infirmities*, eaſily remitted, and conſequently not much to be feared, or over-ſtudiouſly avoided. 2. That men being once converted, are carried ſo high on Eagles wings, and kept ſo cloſely in the ſecret of the Almighty, that they can *never* fall into preſumptuous ſins. 3. That if through temptation they do chance to commit them, they ſhall be but ſmall and *petty loſers* by them. 4. That admit they do ſuſtain ſome notable inconveniences for the preſent by their fouler ſins, and receive ſome wounds & gaſhes in their ſoules, yet, a *little* ſorrow, a few teares will

* Aug. Hom. 2. 50 *Inter ſperando & deſperando pereunt homines: ſperando malè in vitâ, deſperando pejus in morte.*

will quickly *heal* and help all again.

For preventing, or curing these misconceits 1. I have laid open the *difference* between Presumptions, and *Infirmities*; that being informed aright of the true nature and difference of these two sorts of sins, no man may so easily hide his proud and wilfull insolencies, under the favourable name and mask of infirmities; but may behold them as they are, & maintain in himself a proportionable fear, & care to avoid the.

2. I have endeavoured to shew, that the Saints, (though they have *grace* enough vouchsafed them, both in their *conversion*, & in the hour of *temptation** to make them *able* to avoid sin, & to live vertuously, yet) have not so much strength afforded them as shall make them *unable* to sin *grossly*, to live wickedly; *this* being the blessed *privilege* and portion of the life to *come*, *that* other most agreeable *pro statu viæ*, to our condition, while we are in the *way* to our heavenly countrey. And this I have made plain, so that all false persuasions of an *impossibility* of falling being *rooted* up the greater care of *standing* fast might be *planted* in

3. For the preventing of foolish hopes, that the hurts arising from deliberate sins are but very trifles, I have given in a *List*, or *Catalogue* of such several mischiefs as fall upon the souls of those men unavoydably, that do live in wilfull sins.

Fourthly, that no man might flatter himself, & say, though my sins do bring *foul* weather for the present into my soul, and make some *clouds* of *wrath*, and spirituall afflictions hang over me; yet a *little* sorrow, a few tears will *empty* those clouds, & make the *beams* of Gods *favour* shine out upon me again. I have briefly intimated, that a *little* sorrow will *not scatter* the clouds which *great* sins *gather*; nor yet the *greatest* sorrow, without actuall *forsaking* of the sins. It must be a true substantiall sorrow, and a sincere forsaking of the sins, that must blow away the storms occasioned by them. By these four things, I have laboured to set a *counter-*

mine

* Kempis l. 1. de Imitat. Chr. c. 9. *Satis fuaviter equitat, quem gratia Dei portat.*

mine against the Devils *mine* of *Presumption*.

The other *Engin*, by which he seeks the possession of mens souls, is, *despondency*, dejection of spirit, or despair, one while of Gods *mercy*, another while of mans *ability* by grace, to *avoid sin*, or come to *repentance*.

To this despair he drives men. 1. By shewing them their sins in a *false glasse*, & where he meets with sad spirits, by perswading them, that their *lighter* delinquencies are very *great* enormities: from hence many times spring sundry distresses and *agonies* of soul for *trifles* in comparison, and perhaps, some degrees of despair, where there is cause apparent of comfort and hope. 2. By suggesting the exceeding great *difficulty*, if not the absolute *impossibility*, of avoiding even *greatest* exorbitancies, by reason of the *temper* of nature, and the manifold *necessities* of life, that seem to enforce them. Hereby he *weakeneth* feeble hands, & *hindreth* many honest *endeavours* to avoid sin. 3. By telling men when they have sinned, that their sins are *too great* to be repented of, and remitted; that, as *Esaus* sin found no place for repentance, nor the fault of *Iudas* because they were foul ones; so, theirs are *irremissible*, and their repentance for them unprofitable, they must needs *die* in them, and be *damned* for them. From this *temptation*, if it fasten, cometh either a *desperate* death, as in *Judas*, or a *dissolute* life, as in *Cain*.

For the *securing* therefore of the Christian souldier against this dangerous *dart* of despair: 1. I have told him in this following Treatise, *what* sins they be which are but *infirmities*, and how *full* of *these* the *lives* of Gods best children are, though free, by the *grace* of God, from any great *store* of *Presumptions*. 2. I have set down some *Antidots* effectuall, if carefully used, to keep out presumptuous sins; and thereby *implied* the Saints *possibility* of avoiding them, (preservatives being to no purpose against diseases not avoidable) 3. I have proved the Lapsed Christians *recovery* out of the worst and most mortall sins, to be by true repentance *not impossible*. In

In all these (as * *Frederick* once an Abbot at St. *Albans* who caused many *trees* to be felled in the *High-wayes*, to stop the Conquerers passage and to secure his monastery) I have endeavoured to make the *passages* of the Devil, that great Conquerer, into mens souls, *lesse* easie. If my intent be without *successe*, yet, I hope, it shall not be without *acceptance*, at thy hands (good Reader) to whom the *Preservation* of thy soul is thy *greatest* care. And so I leave thee, and thine endeavours after thy own *best* good, to the Blessing of God Almighty: And rest

Thine in Christ Jesus,

SAMUEL HOARD.

* Frederick *Abbot of S. Albans, to secure his monastery from the destruction of the Normans, did cut down multitudes of great trees: whereat the Conquerer wondring and fretting, sent for the Abbot, and demanding the cause why he did so, Frederick answered, I have done the duty of my birth and profession, and if others of my rank had performed the like (as they well might and ought) it had not been in thy power to have pierced the land thus far.* Speeds Chron. Lond. print. 1614. p. 416.

THE SOULES MISERY AND RECOVERY.

EPHES. 4. 30.
Grieve not the holy Spirit of God, whereby ye are ſealed to the day of Redemption.

IN the Creation of Man, *God* intended two things: 1. That Man ſhould ſerve him here. 2. That he ſhould be ſaved hereafter; as we may ſee *Acts* 17.26,27. where the Apoſtle in his Sermon at *Athens*, ſaith, *That God hath made of one blood all mankinde, to dwell on the face of the earth, &c.* that they ſhould *ſeek* the Lord, if they might haply feele him and *finde* him: and the accompliſhment of theſe two he doth unfeignedly wiſh, himſelf

ſaying, *I have no pleaſure in the death of him that dyeth: wherefore turne ye, and live. Ezek.* 18. 32. And becauſe there is onely one thing which oppoſeth and hindreth this aime and deſire of God, namely ſin, (which is a privation of our due obedience to God, and conſequently a barre to ſalvation) therefore God ſeeketh the preventing of our commiſſion of it, or continuance in it, partly by the influence of his grace within us, and partly by hearty and pithy diſſwaſions without us: or (to ſpeak in other termes) by the work of his Spirit, and of his Word; by the one enabling us, and by the other exciting us to mortifie the deeds of the fleſh, that we might live. His inſtrument for the one of theſe works, is his Spirit: his workmen for the other, are his Prophets and Apoſtles, together with all other *Miniſters*, (all of them of what degree or title ſoever, being given as a royall Legacy to the Church, at the aſcenſion and coronation of our Saviour, for the *gathering together of the Saints, and the building up of the body of Chriſt*, *Epheſ.*

*Epheſ.*4.11.) And therefore we ſee, that the writings of the Prophets under the Law, and the Apoſtles under the Goſpel, are full of ſad and ſerious expoſtulations, threatnings, and diſſuaſory arguments, that thereby the ſlumbring conſciences of ſinfull men being awakened to ſee the danger into which their ſinnes would lead them, they might forſake them, and embrace better courſes. Here Saint *Paul*, the Apoſtle of the Gentiles, doth earneſtly diſſwade the converted *Epheſians*, who were a part of his charge, from living in diſſolute and wicked courſes, like the ignorant and unconverted Nations with whom they converſed: his arguments are of two ſorts. 1. Particular, fitted and ſquared to thoſe ſeverall ſinnes which he laboureth to beat downe. 2. Generall, ſuch as might ſerve to draw them from any kinds of ſinne whatſoever. Theſe later may be referred to two heads: The firſt is drawn *à præſenti ſtatu*, from their preſent condition, *ver.*20. *Ye have not ſo learned Chriſt*; they were now enlightened, and by the

knowledge of Chriſt ſanctified, and called to a lively hope of eternall life. Chriſtians they were, and therefore they ſhould not (to uſe *Tertullians* phraſe) *Gentes agere ſub nomine Chriſti*, under the name and maſk of Chriſtians, live like ignorant and unconverted Pagans. The ſecond is taken *à periculoſo effectu*, from the dangerous fruit that would ſpring from their continuance in ſinne, *verſe* 30. *Grieve not the Spirit*, &c. If they who were ſanctified, and ſealed by the holy Spirit of God to the day of Redemption, ſhould live in uncleanneſſe, theft, wrath, malice, or any other impieties, which were rife enough among unbeleevers; they would thereby grieve that bleſſed Spirit who had done ſuch great works in them; and then what would become of their ſanctification, their ſeale, and conſequently of their redemption?

This is the Coherence.

As for the words themſelves, they are *Complexa propoſitio*, a propoſition compounded of a dehortation, and a reaſon to inforce it; the *dehortation* is included

cluded and couched in the reaſon, or, the *reaſon* is given in forme of a dehortation: the plaine dehortation is implyed, Lie not, ſteale not, ſinne not; the reaſon inforcing this, is expreſſed, (though in a borrowed forme) *Grieve not the holy Spirit*: It is as much, as if in more words he ſhould have ſaid thus, "Caſt off all the works and luſts of the "old man, laſciviouſneſſe, lying, ſtea-"ling, filthy-ſpeaking, &c. for if you commit theſe ſinnes, you will certainly *grieve Gods Holy Spirit*. And this manner of ſpeaking is not unuſuall; for when we give children or ſervants (whom we love, and whoſe proneneſſe to offend we have cauſe to ſuſpect) good counſell, we commonly uſe ſuch words as theſe, *Grieve not your father, or mother, diſpleaſe not your Maſter*. Our meaning, when we ſay ſo, is, Be not taken in ſuch faults, for if you be, you will grieve your parents, anger your maſters, &c.

Now for the driving of this admonition home to the reaſon couched in the dehortation, our Apoſtle inſinuates two reaſons more, and they are drawn from

a double work of the Spirit in them: The firſt is *ſanctification*, in the word [*holy.*] For as he is a holy Spirit *formally* and in his nature, ſo he is *cauſally* too; he is the Author and worker of our ſanctification. The ſecond is *obſignation*, [*whereby ye are ſealed, &c.*] and this work is amplified, either by the *time* of duration, [*till the day of redemption*] for ſo ſome Expoſitors underſtand them; or by the *end* of their obſignation and ſealing [*for the day of redemption.*] The end or intent, for which the Spirit of God ſealeth the ſons of God, is, that (as *Rahabs* houſe was known by her red threed, and Communicants that ought to Receive, are in ſome Pariſhes known by their Tokens, ſo) when that great and joyfull day of our actuall redemption is come, they might be known from others who are to have no part in the purchaſed redemption, by the *ſeal* and ſtamp of the Spirit which is upon them.

This for the Diviſion.

Now, before I pitch the Point on which I meane to build my diſcourſe, and

and into which I shall draw, in some degree, most of that which is materiall in the Text, I must inquire into the meaning of so many of the words, or so much of the Text, as I intend to insist chiefly upon. Let us see therefore, 1. what is meant by [*Spirit*;] 2. what by [*Grieving*] him; 3. why the Spirit is said to be grieved, rather then the Father, or the Son.

For the first, most Interpreters agree, that by [*Spirit*] we are to understand the holy Ghost: 1. Because it is set down with such an emphasis, and accents, (τὸ πνεῦμα τὸ ἅγιον) a demonstrative article being put before *Spirit* and *Holy*: And 2. because, to the *Spirit* here, is ascribed the work of sealing, which is proper to the H. Ghost, ἐν ᾧ ἐσφραγίσθητε, *by whom ye are sealed*. Yet whether by the holy Ghost here, we should understand the holy Ghost in other men, or in our selves, their judgments differ.

Haymo, *Aquinas*, and some others, think the Apostle means the Spirit in *other* men; as if he should have said, "Take heed that by your filthy words

" and unſeemely carriage, you offend " not the eares, nor grieve the hearts of " Gods people, in whom the Spirit of " God is abiding. It is true, whenſoever a Chriſtian walks not worthy of his Calling, he grieveth the godly, and troubleth the good Spirit of God in them: But this is not the meaning of this place.

Zanchius therefore and others, underſtand the Apoſtle, of the Spirit of God in relation to our ſelves, as he abides in us. For he ſpeaks of that Spirit by whom we our ſelves are ſanctified and ſealed; and therefore of him, as he dwells in us, filling our hearts with his graces and conſolations: And conſequently the ſubject of this diſſwaſion, is not profane and unconverted perſons, but regenerate men, of whom we may truly ſay, The Spirit of God hath ſealed them.

But ſecondly, What is meant by *grieving the Spirit?* Can the Spirit of God in any good ſenſe be ſaid to be grieved? or if he may, how here?

Anſw. He may be ſaid to be grieved three manner of wayes. 1. When

2. When men doe enough to grieve him, were he a ſubject capable of grief. It is ordinary to intitle men to ſuch acts or works, as they doe enough to procure, though through ſome let they be not done, or take not effect. He that ſhall put fire to a houſe, (eſpecially with a purpoſe to burne it) may be ſaid in reaſon to burne that houſe, though through ſome accident it be not fired; and he that accuſeth a man falſly of ſome capitall offence, deſerves the name of a murtherer, though the accuſed party, through the diſcovery of his innocencie, the mercy of his Judge, or ſome other occaſion, die not: and therefore by the Judiciall law, ſuch an one was to be puniſhed as a murtherer. And ſuch kinds of ſpeaking are not unuſuall in Scripture. In *Ezech.*24.13. ſaith God to the people, *I have purged thee, and thou art not purged:* In which words, the work of purging is affirmed of God, though the people through their contumacious reſiſting the work of grace, were not purged indeed. S. *Auſtin* upon the words of Saint *Paul.* 1 *Theſſ.*5.19.

Quench

Quench not the Spirit, (a ſpeech like to this in the Text) hath this obſervation. [a] The Apoſtle calls men *quenchers* of the ſpirit, not becauſe they doe quench him, but becauſe they carry themſelves as if they would quench him. And in another place ſpeaking of the ſame words, he ſaith. [b] *Quench not the ſpirit*, i. As much as in you lyes; doe not you ſo behave your ſelves, as if you went about to quench him. The ſame Father proveth this Expoſition of his by a place in S. *Cyprian*, * which muſt needs be ſo underſtood, where ſpeaking of Infants by their parents carried to Idols, he ſaith, *They loſt that which they had received in Baptiſm*, i. ſaith Saint *Auſtin*, [*Quantum attinebat ad ſcelus parentum*,] ſo farre forth as lay in their wicked Parents. Wicked men are ſaid to *pollute the name of God*; Why? To ſpeak properly, his name cannot be defiled, as the Sunne in a proper ſenſe cannot be darkned or defaced; but therefore are they ſaid to pollute it, becauſe they doe enough by their ſinnes to pollute it, were it capable of

[a] Aug. ep. 23 ad Bonif. *Sic dicit Apoſtolus, non quia ille extingui poteſt, ſed quantum in ipſis eſt, extinctores meritò vocantur, qui ſic agunt ut ex inctum velint.*

[b] Id. l. 2. contr. epiſt. Parmeniani.

* Cypr. ep. de lapſis.

of any blemiſh. In like manner, the Spirit of God, who indeed is ἀπαθὴς and ἀναλλοίωτος, uncapable of paſſion and alteration, and conſequently of ſorrow, may be ſaid to be grieved by men, when by their ſinnes they doe what they can to grieve him. Thus doe ſome underſtand the words.

2. He may be ſaid to be grieved, when he is *diſpleaſed*: to diſlike a thing is the formality of ſorrow, and the principall part of it: of which the Spirit of God is capable, and therefore may be juſtly ſaid to grieve when he hath occaſion of grief.

Two things there are in all the paſſions of the mind.

1. A *materiall* part, and that is, the alteration which by the paſſions is cauſed in the body: for every affection produceth ſome changes there. For inſtance; when a man is angry, the bloud about the heart is inflamed, and the choler put into motion; when he grieveth, the vitall ſpirits are contracted and ſtifled; when he rejoyceth, the heart is opened, and the ſpirits are diffuſed through-

throughout the body: and from hence it hath faln out, that ſundry perſons have dyed in a fit of paſſion, or received ſome notable change in the body. I have read of one who thinking he ſhould die the next day, and therefore poſſeſſed with a vehement feare, turned all gray in one night, his haire before being of another colour. In Sacred Writ we read that *Nabal* upon his wife's relation of the danger, into which through his churliſh carriage towards *David* he was likely to have plunged himſelf and his ſervants, was ſo terrified, *ut omnem ſenſum amiſerit, & inſtar lapidis obriguerit*, That he became ſenſleſſe like a ſtone, which we have often read (ſaith *Tyrinus* on the place) to have hapned in ſudden affrights: Which made the Poets feign, that *Niobe*, hearing of the ſlaughter of her ſons, through ſudden grief was turned into a ſtone.

One of the Roman Emperours, *Valentinian*, (*a*) chafing upon the ſight of ſome Goths, that ſuch a baſe people ſhould be able to moleſt and ſhake ſo great an Empire as the Roman was, dyed

(*a*) *Socr. hiſt. l. 4 c. 26. Greg. 31.*

dyed in that angry fit. And (*b*) *Diagoras* a Rhodian, (as *Gellius* tells us) when he ſaw his three ſons crowned with Olympick garlands, the ſame day, fell down dead for joy: and ſo did three others, whom the ſame Author there mentions. Now, this materiall part of joy or grief, or any other paſſion cannot be in the Spirit of God, for God is ſubject to no changes.

(*b*) *Aul. Gell.* l. 3. c. 15. & *Cic.* 1. *Tuſc.*

2. There is a formall part alſo in every paſſion, which is nothing but the very nature of the paſſion abſtracted from the changes which it maketh in the body. For example, in anger there is a formall part, and that is, *deſire of revenge*; and in love, and that is, *complacence*, or contentment taken in the thing beloved; and ſo in grief there is *formale*, a formall part, which is *diſplicentia*, a diſlike taken at the preſence of any thing apprehended to be evill. Now the bleſſed Trinity is capable of the nature, or principall things of which the affections doe conſiſt, and ſo of that which is principall in, or eſſentiall to griefe. i. diſlike. God doth truly diſlike

mens

mens miſeries, becauſe they are contrary to the creatures good; but eſpecially their ſinnes, becauſe they are repugnant to his lawes, and to his nature, he being a God *of pure eyes, who cannot abide iniquity, Hab.* 1. And therefore he may not improperly be ſaid to be *grieved*, when ſin is committed, becauſe he is diſpleaſed, for that is the principall thing in grief. And thus doe others underſtand our Apoſtle.

3. He may be ſaid to be grieved, when he carries himſelf (*ad modum contriſtati hominis*) after the manner of a man in heavineſſe. As the parts of a man are aſcribed to God, *viz.* eyes, ears, hands, feet and face, becauſe he doth all thoſe things which men doe with theſe members: ſo all the paſſions of the mind are affirmed of him, (*propter ſimilitudinem effectus*) for the likeneſs of the effect; becauſe when occaſions are offered, he doth ſuch things as men in ſuch paſſions are wont to doe. For inſtance; when a man is in *joy*, he looketh pleaſantly, ſpeaketh cheerfully, is kind and free in his actions; when he is *angry*,

gry, he frowneth, chideth, fighteth, &c. and when he is in *heavineſſe*, he withdraweth himſelfe from company; and, if it be a grief mixed with anger (as our Saviours was, *Mark* 3. 5. who *looke upon them angerly, grieving for the hardneſſe of their hearts*; and as the Spirits is, when he is offended) he withdraweth his courteſies, and his ſpeech too from ſuch as are the occaſion of his grief. Now all theſe things doth Gods holy Spirit, as he hath occaſion; ſometimes he dwelleth in the ſoule contentedly, and ſhineth upon it with the light of his countenance, working in it a liberty and freedome in Gods ſervice, and filling it with joy and peace in believing; and then he may be ſaid to rejoyce: ſometimes he hideth his face from the ſoul, and ſuſpendeth his gracious operations there, leaving men to themſelves, and the wayes of their owne hearts, in which they have delighted to walk: and when he doth ſo, he may be ſaid to be angry, to be grieved. And this is it, (I take it) which the Apoſtle meaneth here, when he ſaith, *Grieve not*,

not, &c. i. Drive him not by your inſolencies and impieties from the temples of your ſouls, diſturb him not in his gracious and comfortable operations there: but ſo demeane your ſelves, that he may ſtay in thoſe temples which he hath ſeized on for his owne reſidence, and there may manifeſt without any diſconſolate interruptions and eclipſes, his ſweet and powerfull preſence. And thus doe moſt Expoſitors which I have met with, conſtrue the ſentence. *Noliſte fugare*, ſayes *Thomas* on the place, Drive him not away. *Ne turbetis*, trouble not the ſpirit, ſaith *Theophylact*. *Noliſte per mala opera fugare*; Grieve him not, that is, chaſe him not away by your evill deeds, is *Haymo's* paraphraſe. For as an Inhabitant (ſaith he) when he is hunted out of an houſe, which he had provided for his uſe and dwelling, is *grieved*; ſo is Gods Spirit *grieved*, when he is by the filthineſſe of ſin forced as it were out of that heart, which in Baptiſm he had clenſed and ſanctified for his own habitation. *Calvin* alſo on this place ſpeaketh to this effect, Seeing the Spirit dwelleth

dwelleth in us, we ought to conſecrate our ſouls and bodies unto him. For if we proſtitute them to any foul ſin, we doe (as it were) caſt him out of his lodging. Which that the Apoſtle might the more familiarly expreſſe, *tribuit Spiritui*, &c. he giveth to the Spirit humane affections, *joy and griefe*; then we pleaſe him, when we permit him to dwell quietly in our hearts; then we grieve him, when by our ſins we expell him. And a little after, he hath theſe words to the ſame purpoſe, *Reputet apud ſe, &c.* Let every one conſider ſeriouſly with himſelf, what a horrible impiety it is to affect the Spirit with heavineſſe, *ut tandem à nobis diſcedere cogatur*, that he ſhould be forced at length to depart from us. I will end this with the judgment of *Zanchius* and *Pareus*. *Zanchy* ſpeaking of ſome wofull effects of preſumptuous ſins in the ſoul, ſaith, *Iſta peccati effecta*, theſe bitter fruits of ſin are thoſe perturbations of mind, of which the Apoſtle ſaith, *Nolite contriſtare ſpiritum*, grieve not the Spirit: by which words he ſhewes us,

Zanch. Miſcell. p. 151.

that to grieve the Spirit, is to trouble him in his workings in the ſoul.

When the fleſh overcommeth the ſpirit (ſaith *Pareus*,) as it did in *David*, when he fell, *Non ideo deſinit eſſe in ſanctis*, he doth not therefore ceaſe to be in the ſoul, *Sed manet ſuperatus, conturbatus*, but remaines vanquiſhed and troubled, as the Apoſtle affirmes, *Epheſ.* 4. 30. By which, you may ſee how he underſtands the phraſe. I doe but gleane a teſtimony or two, where I might gather a whole harveſt. So much for the meaning of the phraſe. *Grieve not.*

3. The laſt thing to be explained for the making way to our point, is, why doth Saint *Paul* here mention onely the third perſon, the Spirit? Is not God the Father grieved, and God the Sonne too, by mens ſinnes?

Yes, ſin is irkſome and odious equally to each perſon in the Godhead, and as here the holy Ghoſt is ſaid to be grieved at ſinne; ſo the Creator of the world, God the Father, is ſaid to be grieved, when the *wickednesse of men waxed great on the earth*, *Gen.* 6. 6. And God

God the Sonne in the dayes of his fleſh *mourned for the hardneſſe of mens hearts*, *Mark* 3.5. And doth not he grieve ſtill? But the reaſon why the Apoſtle doth as it were appropriate *Grieving at mens ſinnes*, to God the holy Ghoſt, is,

Becauſe all ſinnes, eſpecially preſumptuous, are (*contra ſignatam operationem*) againſt the proper working of the Spirit, as it is the peculiar work of the Father to create, and of the Sonne to redeeme; ſo, it properly belongeth to the Spirit, to enlighten the mind with knowledge, and to ſanctifie the heart with grace; and therefore where there are ſinnes againſt knowledge and conſcience, croſſing & defacing theſe works of the Spirit, he is the perſon which is principally offended and grieved at them.

Queſt. But are the works of the bleſſed Trinity thus divided? have not all the perſons an equall hand in each externall work, ſuch as the work of ſanctifying is?

Anſw. Yes, they have: in every work that is without themſelves, done

in or upon, or for the creature, they doe all cooperate, as our Saviour intimates, where he ſaith, *My Father worketh hitherto, and I work, Joh.* 10. And in other places of Scripture, theſe external works are affirmed of the perſons in Trinity promiſcuouſly, which ſheweth, that they are not ſo parted among them, but that they have a joynt hand in every one of them: and it hath been a rule of conſtant credit among all Divines, that *opera Trinitatis ad extra ſunt indiviſa*, the externall operations of the Trinity are undivided. But yet it hath pleaſed God to appropriate as it were, and affixe ſome of theſe works to the Father, ſome to the Sonne, and ſome to the Holy Ghoſt, that we who are of weak capacities in conceiving ſuch deep myſteries, as that of the Trinity is, might by this meanes be enabled in ſome meaſure to apprehend the truth of it. We ſay and believe, that there are three ſubſiſtences or perſons in the divine Eſſence, and that each of theſe perſons is truly and properly God, the Father is God, the Sonne God, and the Holy

Aq. 1 *q.* 39. *art.* 7.

Holy Ghoſt God. Now becauſe this can never be demonſtrated to us, to the begetting of an evident and exact knowledge of it in our minds; therefore God is pleaſed to illuſtrate and declare it to us, by appropriating ſuch Eſſentiall attributes and works, as appertaine to the whole nature of the Deity, to the ſeverall perſons ſubſiſting in that divine nature, ſome to one perſon, ſome to another; that ſo when we read, that the world was created by God the Father, that mankind was redeemed by God the Sonne, and that believers are ſanctified by God the Holy Ghoſt, we may the better conceive, and the more firmely believe the τὸ ὅτι, that there are in the Godhead 3. reall and ſubſtantiall ſubſiſtences, diſtinguiſht one from another, and that every one of theſe three is very God: becauſe there is never an one of them, but is intituled to ſome great work which can be done by none, but by very God.

Thus farre for the meaning of the words.

Now to the point upon which I

meane to insist, it is this:

The sins of regenerate men do grieve the Spirit of God.

For proof of which, I might quote *Gen.6.6. Psal.78.40. Psal.95.10. Esay 63.10. Ezek.6.9. Amos 2.13.* In which places, God complains that he is grieved at the heart, broken with grief, and like a Cart over-laden with sheaves he is pressed down with sorrow, by the sins of men. But letting goe these proofs of a point so generally believed, for the opening and applying of it, I will enquire into these five particulars.

1. *What the sins are, by which the regenerate may be said properly to* grieve *the Spirit: this I mean to speak of* 1. Negatively, 2. Affirmatively, *and to shew the reasons of both.*
2. *Whether the regenerate can fall into such sins as doe grieve him, and whence it comes to passe.*
3. *What are the wofull fruits and effects of the* Spirit grieved, *or what the mischiefs are which befall the souls of such as doe grieve him.*
3. *What are the Antidotes by which such sins may be prevented.* 5. *Whe-*

5. *Whether, and how the Spirit grieved by ſuch ſins may be pleaſed again, and the parties fallen may be reſtored.*

CHAP. I.

1. *What the ſins are by which the regenerate may be ſaid properly to grieve the Spirit.*

IT was the Stoicall doctrine, that all ſins were equall, as we may ſee in *Tullies* Paradoxes; and it was afterwards taught by ſome Heretiques in the Church (who grounded their opinion on the Stoicall Tenent) that all puniſhments in Hell were equall. So *Aquinas* tells us. But neither of theſe are true: For we read in Scripture, that there are *moats* and *beames*, *Matth.7. greater* and *leſſer* things of the Law, *Matth.23.* and by conſequence, greater and leſſer breaches of the Law: that ſome ſhall be *beaten with few ſtripes*, ſome again with many, *Luk.12.* that ſome ſhall have an *eaſier*, others a *greater* damnation, *Mat. 11. Joh.19.* What will follow from hence, but this, that there is a great diſ-

Parad 3.

Aqu.1.2. q.73.

Cap. 1. parity and difference between ſins, both in reſpect of the ſins themſelves, and of the puniſhments which belong to them? And therefore it will not be loſt labour to examine, whether all ſins doe *grieve* the Spirit in the ſenſe of the Apoſtle; if not, what be the ſins that doe, and why.

There be ſome ſins which doe not grieve the Spirit. Of which I will 1. ſhew which they be, or lay them out to the view: 2. prove them to be ſuch.

1. Concerning the firſt of theſe, we are to know, that the Papiſts caſt theſe lighter ſins into 3. ranks.

1. Such as are light in their nature, of which ſort are, *idle words*, *immoderate laughter*, ſmall *exceſſes* in the uſe of lawfull liberties, fooliſh *jeſting*, and *officious lies*, of which Saint *Auſtine* hath determined, *mendacium officioſum*, an officious lie is a ſin, but a pardonable one, which a mans good will to his neighbour excuſeth.

Aug. l. de mend. *Mendacium officioſum peccatum eſt, ſed veniale, quod benevolentia excuſat.*

2. Such as are hainous perhaps in their nature, but light in regard of the ſmall object about which they are exerciſed.

ciſed. Stealing (they ſay) is a great ſin in its own nature, but the ſtealing of a pin, or a point, or ſome trifle, is accidentally a ſmall one, becauſe the thing which is ſtollen, is a matter of little worth, or moment. Theſe they account petty ſins, though a man ſhould commit them deliberately, and allow himſelf in them. Cap. 1.

3. Such as are committed in a light and favourable manner, either *ignorantly*, or *indeliberately*, though perhaps they lie *in materia gravi*, and be heinous enough in their own nature and quality. All theſe they make to be in their own nature and merit Veniall, (ſuch as God cannot in juſtice puniſh with the privation of grace or glory) without any relation to predeſtination, or to the mercy of God, or to the ſtate of the perſon that commits them. See Bell. l. 1. de ſtat. peccati c. 9. &c. Becan. theol. ſchol. part. 2. tra. 1. c. 1. q. 1. &c.

In this Doctrine of theirs, I diſlike two things eſpecially.

1. That among their Veniall ſins they reckon idle words, officious lies, &c. though committed wittingly and willingly, and continued in without reluctancy

Cap. 1. ctancy againſt them, or repentance for them. Two things I will not unwillingly grant them:

Firſt, That ſuch ſins are in themſelves of a lighter nature then many others, even for the reaſons which they alledge.

1. Becauſe they carry not in them ſo great a repugnancy to Gods Law, which is the rule of obedience, and the touchſtone of good and evill: as ſuch ſickneſſes as ſwerve but a little from the due mixture and meaſure of humours, in which conſiſteth the health of the body, are but ſmall and light ſickneſſes in compariſon of thoſe that doe much decline from that due proportion and commenſuration; ſo, I think that thoſe irregular actions, which want but a little of conformity to the Law, in which the required ſoundneſſe of our actions lies, are comparatively light and little offences.

2. Becauſe they bring not any notorious diſhonour to God, or injury to men: no man, except he be exceedingly ill-minded, and glad of any occaſion to blaſpheme, will for an idle word, or a little

little exceſſe of mirth, with which a good man is overtaken, revile his God, or his religion. Nor doth any man ſuſtaine much harme by another mans ſtealing of a point from him, or putting of a merry jeſt upon him. And therefore theſe and the like are (if any) ſins of an inferiour degree. Cap. 1.

Secondly, I grant, that ſins of this nature prove Veniall for the moſt part, and are uſually pardoned in the regenerate, becauſe they are ordinarily committed by them ignorantly, or indeliberately, either through their ſmallneſſe, or their dayly incurſion. 1. Becauſe they are ſmall, therefore the beſt men ſet not ſo ſtrict a watch againſt them, as in rigour God might require they ſhould: as men doe not uſe to watch narrowly for ſmall thieves, nor to walk with as much circumſpection among Bees, as among Beares, ſo theſe ſmaller ſort of ſins are commonly neglected, as ſins which we think will doe but little harm: and for this cauſe they ſlip from us raſhly and inconſiderately before we are aware. And 2. theſe ſins are dayly aſſaulting

Cap. 1. Tertul. de pudicitiâ

ting us, and therefore are fitly called by a Father, *peccata quotidianæ incursionis*, sins of dayly incursion; for in regard of the indifferent conditions of life we are to passe through, the severall occasions and provocations we meet with, and the many duties of Piety and Charity which we are to performe, many a sin comes frequently, yea dayly upon us: our Callings put into our heads many covetous, unjust, and ambitious desires and fancies, and draw us unawares into some actions not altogether warrantable and just; our devotions which are our dayly sacrifices, doe give occasion for dulnesse, wearinesse, and formality to shew themselves in us: Domestique crosses doe put us into dayly sudden fits of impatience, and discontentednesse. Now, because for these reasons such kind of sins doe slip from the best of Gods children; therefore they may be reputed among Veniall sinnes, which grieve not the Spirit. This may be yielded. But that they are veniall, *ex genere suo*, in their nature, howsoever they are committed, whether willingly, or unwillingly,

willingly, is more then can be juſtified. For Gods Word requires the reſiſting and bewayling, even of thoſe leſſer ſins, as a neceſſary diſpoſition to their pardon, as we may ſee, *Rom.* 7. of which more anon. So thought Saint *Auguſtine*, who therefore compareth them to ſmall drops of water, and grains of ſand, which being multiplyed, are able to ſink a ſhip, though ſingly and ſeverally they cannot. His words are theſe, *Quomodo minuta peccata, &c.* "How doe ſmall ſins kill the "ſoule if they be neglected? The "drops which fill whole Brooks are "ſmall, and grains of ſand are ſmall; "but yet if many of them be put to-"gether, and laid on (either on a mans "ſhoulder, or in a ſhip) they will "preſſe down either. A Pump in a "ſhip if it be neglected, doth that miſ-"chief to the ſhip which a violent "ſtorm would doe; it enters through "the Pump by little and little, but if it "enter long, and be not pumpt out, it "drownes the ſhip. So ſmall ſins, if a man allow himſelfe in them, and delibe-

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Aug. tract. 12. in Joh. *Quomodo minuta peccata, ſi negligantur, occidunt? minuta ſunt grana arenæ, ſed ſi multa arena imponatur, premit, &c.*

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liberately multiply them, will destroy the soul as well as greater; for that is the application of his comparison, which is to be supplyed. In another place [a] he saith, "That the small sins which do "often steal upon us, if they be wilfully "repeated, and so gathered into a num-"ber, will sink the soul as much as one "great and wasting sin. For what mat-"tereth it to the losse of the ship, whe-"ther it be swallowed up with one great "wave, or drowned by degrees, through "the water that is suffered by negli-"gence to get in at the Pump and to fil "the ship? This was S. *Bernards* opini-on too of these smaller sort of sinnes. "*Hæc venialia, &c. These sins* (saith he) "*are accounted veniall, not criminall, ex-*"*cept when through contempt they grow* "*customary. Elatio contemnentis, &c.* "*Proud contempt and impenitent obstina-*"*cie makes a very great fault in the smal-*"*lest Commandements, and converts the* "*light blemish of a single transgression, in-*

[a] Aug. ep. 108. ad Seleuc. *Peccata quæ humanæ fragilitati quamvis parva, tamen crebra subrepunt; si collecta contra nos fuerint, ita nos gravabunt, sicut unũ grande peccatum. Quid. n. interest ad naufragium, &c.*

[b] Bern. de præcep. & dispens. c. 14. *Hæc venialia non criminalia reputantur, excepto cum per contemptum in usum & consuetudinem vertuntur.* Et ibid. *Elatio contemnentis, & impenitentis obstinatio in minimis quoque mandatis culpam facit non minimam: & convertit in crimen gravis rebellionis nævum satis levem simplicis transgressionis.*

to

"*to the crime of a grievous rebellion.* This is one thing therefore that is faulty in their Doctrine, concerning light or veniall ſins. Cap. 1.

The ſecond thing to be diſliked in it is, that they make theſe ſins to be Veniall in their own nature, not by the grace of God. For thus ſaith *Bellarmin*, [c] *Negamus, &c. We deny that God can juſtly puniſh every ſin, yea ſuch as are veniall, with the greateſt puniſhment of all, which is eternall death.* A bold ſpeech: but this they ſtrive to maintain, that on this foundation they may build their preſumptuous Babels, their proud Doctrines, I mean, of a poſſibility of keeping the Law perfectly, and conſequently of Merits, and Supererogations. I am ſure the Scripture learneth us another leſſon, where it telleth, that *the wages of ſin is death*, *Rom. 6. ult.* of ſin indefinitely, without exception of any; and Gal. 3. 10. where it denounceth a *curſe againſt every man that continues not in all things, which are written in the book of the Law to doe them.* But I will leave them in their by-way with the paſſi-

[c] Bel. l. 1. de amiſſ. grat. c. 14. reſp. ad 1. obj. *Negamus, poſſe Deum juſtè punire peccatum quodlibet etiam veniale, pœna omnium graviſſima, quæ eſt mors æterna.*

Cap. 1. Aug. lib. 9. conf. c. ult. *Væ etiam laudabili vitæ hominum, si remota misericordia discutias eam.*

passionate exclamation of S. *Augustine*, *Woe to that life which is most praise-worthy, if thou (O Lord) lay aside thy mercy when thou dost examine it.*

The sins (I take it) which doe not grieve the Spirit, nor put a man out of favour, are onely such as are committed in a light & favourable manner, & they are of two kinds, sins of *ignorance*, which are committed ignorantly, and sins of *infirmity*, which are done indeliberately. Of both these I must speak somewhat distinctly, & then shew that they grieve not the Spirit, and why.

First, for sins of ignorance: That they find favour (though in themselves they be sometimes great enough) even for the circumstance of ignorance with which they are accompanied, is evident, by the speech of our Saviour, *Ioh.* 15.22. *If I had not spoken to them, they had had no sin*; no inexcusable sin: and by his prayer, *Luk.* 23.34. *Father forgive them, for they know not what they doe.* Here he pleads their ignorance, as a motive to perswade God to pardon their sin. It is plain too by *Act.* 3.14. &c. *Ye denyed the*

Holy

Holy One, and killed the Lord of life: A foule ſin in it ſelf; yet he extenuates it by their ignorance, *v.*17. *I know ye did it ignorantly*, &c. 1 *Tim.*1.13. *I was an oppreſſor* (ſaith *Paul*) *but I was received to mercy, becauſe I did it ignorantly, through unbeliefe.* In all theſe places it is implied, that ignorance is an ingredient which much diminiſheth the ſin with which it is compounded. Now becauſe there be as many ſorts of ſins of ignorance, as there be of ignorance it ſelf; and as every kind of ignorance is more or leſſe faulty, ſo is the ſin with which it is compounded, and of which it is denominated; let us ſee therefore what the kinds of ignorance be. Cap.1.

Firſt, we may diſtinguiſh it into ignorance of the Law, and the fact. *Diſt.*1.

Ignorance of the Law, is when a man knoweth not that there is any Law of God forbidding ſuch things, and conſequently that thoſe things which he doth amiſſe, are evill and ſinfull. Such was the ignorance of *Abraham*, *Jacob*, *David*, *Solomon*, and a great many more of the Fathers, in their Polygamy; it

Cap. 1. was a ſin, and none of the leaſt neither, for a man to have many wives at once, and clearely enough againſt the firſt inſtitution of marriage, and Gods example, in the firſt match that was made; and yet theſe good men did not know it to be ſo, they were ignorant that there was any law forbidding that courſe of theirs; and therefore they did commonly live and die in it too, without any particular repentance for it.

Ignorance of the fact, is that whereby a man knoweth the Law well enough, but not his own act. This was in *Lot*, *Gen.*19.33,35. He knew that *inceſt* was a foul ſin, damned by the light of Nature, abhorred among the very Gentiles, 1 *Cor.*5.1. but being overtaken with drunkenneſſe, he was ignorant of that inceſtuous act which he did upon his two daughters. *For he perceived not* (ſaith the Text) *when they lay down, nor when they roſe up.* Such alſo was the ignorance of *Abimelech*, in his intended ſinne, *Gen.*20. He knew that Gods Law did forbid Adultery, and that it was

was a foule ſin (for this was knowne well enough, and a great many more too of a leſſer nature, to the profaner ſort of Gentiles, *Rom.* 1.31.) but he was ignorant that *Sarah* was *Abrahams* wife (for *Abraham* had told him that ſhe was his ſiſter, *ver.* 2.) and that his lying with her, had it gone forward, would have been a ſinne of Adultery: and therefore when Gods puniſhing hand began to arreſt him and his whole Court, he pleads his innocency, *verſe* 4,5. *Lord wilt thou ſlay the righteous Nation? ſaid not he unto me, ſhe is my ſiſter? yea, ſhe her ſelf ſaid, he is my brother: with an upright mind and innocent hands have I done this.* Such alſo was the ignorance of thoſe Chriſtian Souldiers, * who being circumvented by the Emperour *Julian*, caſt a little incenſe into the fire. They knew not that this act of theirs was Idolatry in the Emperours account, and his heatheniſh Souldiers, till they were upbraided with it at dinner, by their fellow-ſouldiers: for when they knew they had ſinned, they carried the Emperour his money again (which he

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* Sozom. Eccl. hiſt. l. 5. c. 16.

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This kind of ignorance is for the moſt part in the actions of men in drink, or half aſleep, or mad men. For in all theſe, the uſe of the underſtanding by which they are enabled to reflect upon themſelves, and know what they do, is intercepted. Of this kind alſo are all caſuall actions and events, of the previſion and prevention of which there is no morall poſſibility: an example of which we have, *Deut.* 19.4. where firſt the Lord makes an order, that he that ſlayes a man through ignorance of the fact, ſhould have the benefit of the Cities of refuge: then he putteth a caſe, wherein it may ſo fall out, that one may kill a man, and yet be ignorant of it, namely, when a labouring man felling a tree, through the flying off of the axe from the handle, hitteth and killeth a man that is caſually paſſing by him at that time. Such is the ignorance of him that ſhoots at a man whom he takes

takes to be a beaſt, or lies with a ſtranger, thinking her to be his own wife. Cap. 1.

Secondly, we may diſtinguiſh ignorance into invincible, and vincible. *Diſt.* 2.

1. Invincible ignorance is that which a man cannot overcome; either becauſe he diſcernes not himſelfe to be ignorant, or becauſe he wants meanes for the expelling of it, or hath not capacity enough to conceive the things whereof he is ignorant, though they ſhould be ſufficiently revealed and propounded to him. The things or objects about which this ignorance is exerciſed, are of two ſorts. 1. Poſitive Laws, Divine, or Humane, or any other things which have not their foundation in the light of nature, *viz.* That if a thief ſhould be puniſhed with reſtoring four-fold, that beaſts ſhould be ſlaine and offered up in ſacrifice to God, that Jeſus Chriſt ſhould be born of a Virgin, that the body ſhould riſe again at the laſt day, and many other Articles of the Chriſtian faith. 2. The obſcurer and inferiour ſort of naturall Laws or Dictates, which are not plain and undoubted

Cap. 1. principles, but concluſions rather, fetched out of thoſe principles by the help and ſtrength of diſcourſe; ſuch are theſe that follow, That it is not lawful to lie for the ſaving of a mans life or goods; nor to kill a man, though it be to ſacrifice him to God; nor to repell an injury by private authority; nor to murder ones ſelf for the avoyding of ſome notable diſgrace, or ſome death more terrible. Of ſuch things as theſe, a man may poſſibly be invincibly ignorant; through the tyranny of bad education, generall evil cuſtomes, and the ſway of times and places in which they live. But of the prime lawes of nature, which are, that God is to be worſhipped, parents honoured, juſtice done to every man, of theſe none can be invincibly ignorant, becauſe they are written in ſuch clear Characters in mens hearts, that no man, who is not wilfully blind, can chooſe but read them. And therefore S. *Paul Rom.* 2. 15. ſaith, that the *Gentiles do by nature the things of the Law*; that when they do them, their conſciences *excuſe* and clear them; when they doe them

them not, they *accuſe* and terrifie them: and the cauſe of this is, becauſe the law is written in their hearts. Cap. 1.

2. Vincible ignorance is that which may be overcome and out-grown, if the party be not in fault: if a man be ignorant of ſome divine truths, the articles of the Creed, or ſome other of inferiour rank, not becauſe they are not revealed to them by God, or not propounded ſufficiently by the miniſtery of men, nor becauſe he wanteth liberty to enquire into them, or capacity to underſtand them, but meerly becauſe he uſeth not his own endeavour, but neglecteth ſuch means, either humane or divine, as might, if he would uſe them, expell his ignorance; his ignorance in ſuch a caſe is vincible and removable. Now, this may be ſubdivided into two ſorts.

1. *Simpliciter vincibilem*, ſimply and meerly vincible, of which all that we can ſay, is, It might poſſibly be overcome, were not men wanting to themſelves. When men want knowledge, not out of a wilfull contempt, but onely

Cap. 1. through negligence and incogitancy, becauſe being taken up, (as they in the Goſpel were) with their farmes, their oxen, their profits, and pleaſures, they think not of getting the true knowledge of thoſe heavenly myſteries which would make them wiſe to ſalvation: then their ignorance may be called *ſimply vincible*. Thus were the ſons of *Zebedee* and the reſt of the Apoſtles ignorant of the reſurrection of Chriſt, and the nature of his Kingdome, as we may ſee *Luc.*24.21,25,26,&c. *Mat.*20. 21. *Acts* 1.6.

2. *Affectatam*, affected and groſſe ignorance, which is alſo called *ignorantia pravæ diſpoſitionis*, ignorance of an evil mind, becauſe it ariſeth out of an ill temper of heart, by which men wilfully refuſe to know ſuch things as might hinder them from ſin, or further them in godlineſs. This is the ignorance which is ſpoken of *Job* 21.14. They ſay to the Almighty, depart from us, we deſire not the knowledge of thy wayes. And 2 *Pet.*4. *v.* 3,4,5. Of this they are willingly ignorant, that by the word

word of God the Heavens were of old, &c. The perſons he ſpeaks of were ſcoffers at religion, the ignorance which was in them, was voluntary and wilfull, and the reaſon why they would be ignorant, is inſinuated in their deſcription, *v.*3. that they might the more freely walk after their own luſts. And it is the humour of every man that loves to doe evill, (as our Saviour tells us, *Jo.*3.20.) to hate the light, and never to come at it (though it be an unnaturall humour: for it is the naturall deſire of the ſoul to ſearch and enquire into things not known.) And the reaſon is there given, leſt his evil deeds ſhould be reproved, *i. e.* diſcovered unto his conſcience thereby: as theeves and adulterers love the twy-light, yea the blackeſt midnight, becauſe it covers many of their ſins; ſo ungodly men love the thickeſt and groſſeſt ignorance of Gods commandements and their own duties, becauſe it hides many a ſweet ſin from themſelves, which they have a mind to live in, but could not ſo freely and ſo peaceably commit, were it Cap. 1.

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it made known unto them.

The third diſtinction which makes for our purpoſe, is, the diſtinction of ignorance into 1. Cauſing, and 2. accompanying ignorance.

1. *Cauſing ignorance*, is that which is a cauſe by accident of the ſinne which is committed; for, as knowledge, generall and particular, is an informer of men what is good and evil, and a director of them in their ſeverall actions, and conſequently an impediment to many a ſinne; ſo, ignorance, which is the privation of knowledge, and a withdrawer of that which (were it preſent) would with-hold from ſinne, is many times a cauſe why men ſinne. Knowledge is compared to light; now the light (we know) is a guide to us in our actions, in our walking, in our riding, &c. when we go or rideabroad, it keepeth us from ſtumbling at many a ſtub, from running upon trees or men, from falling into ditches, &c. and on the other ſide, darkneſſe, which is a privation of light, is uſually an accidentall cauſe, why men riding on the high way, knock themſelves

ſelves againſt a tree, or ride into a pit: ſo, knowledge in the mind, dictating what is good and bad, with-holds a man from many a ſinne, which in the ſeverall actions and employments of life he would elſe fall into: & ignorance cauſeth him to ſinne ſometimes, when otherwiſe he would not. Of this ignorance ſpeaketh the Apoſtle, 1 *Cor.* 2. 8. *Had they known him, they would not have crucified the Lord of glory:* this was alſo in S. *Paul*, when he ſaid to the high Prieſt, *God ſhall ſmite thee thou whited wall*; and it was the cauſe why he reviled him. For being charged with it, he pleadeth for his excuſe, that he did not know him to be the *high Prieſt*, *Act.* 23. 5. for if he had known him, as he knew he ought not, ſo he would not have ſpoken evil of him. Cap. 1.

2. *Accompanying ignorance*, is that which is preſent in the ſinner when he doth evil, but hath no influence at all upon the ſinne; the ſin would be done, though the doer, who by chance is ignorant, ſhould know it to be a ſin, becauſe he hath a mind to it. A drunken man

Cap. 1. man goeth abroad in the night, he ſtumbleth, or perhaps falleth into a pit; of this man we may truly ſay, The night was his companion when he fell, but not the cauſe of his falling; his drunkenneſs was the cauſe. For, if he had gone abroad in the cleareſt day, when he had had light enough to make him ſee his way, being in drink, he would have fallen: he ſtumbled in the night, but not becauſe it was night. So, a man viciouſly minded, and drunk with the love of ſin, ſinneth being ignorant, but not becauſe he is ignorant: *peccat ignorans* (as the School-men ſpeak) but not *ex ignorantiâ*.

Now let us apply theſe diſtinctions in a word or two to our purpoſe, and ſo proceed.

Theſe ſinnes of ignorance are very rife and frequent in the regenerate, as *David* tells us, *Pſ.* 19. 12. *Who can underſtand his errours? clenſe thou me from ſecret faults:* daily experience alſo proves it. Now theſe ignorances doe not grieve the Spirit, (whether the ignorance of which they are ſo named, be

be ignorance of the Law, as the ignorance of *Abraham* was in his Polygamy; or ignorance of the deed, as *Lot*'s was, when he lay with his two daughters) if they be accompanied with theſe conditions.

1. If their ignorance be *invincible*, ſuch as they cannot be thought in the judgement of reaſon, able to remove by any means they can uſe, or any pains they can take.

2. If their ignorance be vincible, but not wilfull, ſuch an ignorance, of which we can onely ſay, that men might overcome it, if they had their thoughts and wits a little better about them, and would be but ſo induſtrious as in duty and diſcretion they ſhould be.

3. If their ignorance be the cauſe of their ſin, and not a bare companion of it; but if their ſins proceed from affected ignorance, they are equivalent to ſins of knowledge and preſumption, and conſequently of a higher nature, then ſlips of which the Spirit taketh little notice.

Thus farre of the firſt ſort of ſinnes which

Cap. 1. whichdoe not grieve the Spirit, namely sins of ignorance.

The second sort are sins of infirmity, which though a man knoweth to be sins, and such as he should avoid, yet he is not able to avoid. These are called *surreptions*, because they suddenly steale from us, or upon us; sins of *inadvertency*, because the understanding observeth them not till they are past; *sins of dayly incursion*, because of their dayly rushing upon us; and sins of *infirmity*, because they are committed through our weaknesse and inability to master them. Now, these sins may be divided into 1. meere infirmities, 2. mixt infirmities.

Tert. de Pudic. c. 19

1. *Meere infirmities* are such, as are committed onely through the weaknesse of the flesh, without any deliberation of the mind, and consent of the will at all. 1. Without any deliberation or observation of the mind, till it be too late to prevent them: like slie thieves or souldiers that lie in ambush for their enemies, they shew themselves in us, when we think them farre enough from us. 2. They

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2. They are committed without any conſent and choyce of will; it hath no voyce in them, giveth no *placet* to them, but they crowd in upon us, without ſaying, *By your leave.* This kind of ſins is like thoſe ſudden actions which ſhoot out, and are put forth by the force of the imagination onely, ſuch as are ſtroking of the beard, ſcratching of the head, playing with a ſtick, ſitting down, riſing up, and many other inconſiderate actions of the body. Theſe and the like ſtay not till reaſon approve and command, and the will conſent to them, but they are done in a moment upon the command of phantaſie, in the twinkling of an eye. So many ſudden flaſhes of evill thoughts, words and deeds there are, which break out from us, that prevent all operation of mind or will. And theſe I call ſins of *meere infirmity*, which for orders ſake I will caſt into theſe four ranks, 1. Defects, 2. Omiſſions, 3. Evill motions, 4. Evill actions.

1. *Defects*, and ill qualities, of which there be very many in the beſt; in our devotions we meet with dulneſſe, drineſſe,

Cap. 1. neſſe, wearineſſe, & wandring thoughts; in our obedience there is want of love; in our faith unbeliefe: our good actions are ſprinkled with the duſt of pride, vain-glory, and hypocriſie; in our afflictions we are ſenſible of much impatience and diſcontentedneſs, in our proſperity of high-mindedneſs, and in the proſperity of others, of envy and male-contentedneſſe. Theſe and a great many more inſeparable blemiſhes and wrinkles, are in the very face of the Spouſe in this life. In *David* there was dulneſſe: and therefore he prayes, *Lord quicken me*, *Pſal.*119. There was diſtruſt of Gods providence too, for he wrangleth & reaſoneth with his ſoul about it, *Pſ.*43. *Why art thou ſo caſt down O my ſoul? ſtill truſt in God:* In the good Iſraelites, who came willingly to keep the Paſſeover, there was ſome want of due preparation, which giveth occaſion of the Kings prayer for them, *The good Lord be merciful to him that prepareth his whole heart to ſeek the Lord, though he be not purified according to the purification of the Sanctuary*, 2 *Chro.*30.18,19. In *Hezekiah* there

there was pride of heart, for he muſt needs bragge of his treaſures to the Babyloniſh Ambaſſadors, 2 *Kings* 20.13. In *Jonah* was a peeviſh & a froward heart, as we may ſee in his Story: In *Peter* ſelfe-confidence, *Though all men ſhould forſake thee, yet would not I*, *Mat.* 26. And in all the Diſciples weakneſſe of faith; for, *Lord increaſe our faith*, was their joynt prayer. And in all are ſome defects (even in *actu exercito*) which they cannot help. Theſe are the firſt kind of indeliberate ſins or meere infirmities. Cap. 1.

2. There are in them *omiſsions* of good duties, when occaſions and ſeaſons for the doing of them are afforded. *I doe not the good I would*, ſaith *Paul*, *Rom.* 7.19. *Ye cannot doe what ye would*, ſaith he of all the faithfull, *Gal.* 5.17. *The Spirit is willing, but the fleſh is weak*, ſaith our Saviour of his Diſciples, when they omitted a neceſſary duty, the comforting of their diſtreſſed Maſter, *Matth.* 6.41. We find by dayly experience, that we let many fair opportunities of praying, hearing, reading, meditating, examining

Cap. 1. our conſciences, mourning for our ſins, miniſtring to the wants of our afflicted brethren, and the like, ſlip from us inconſiderately, not knowing what we have omitted, till the omiſſion be paſt.

3. There are in them *evill motions*, which the Apoſtle calls, *Rom.*7.5. *motions of ſinne*, not onely *injections* or evill motions caſt in, or riſing up in the heart; but *delectations*, or evill motions embraced: and both theſe indeliberate too, and theſe latter are inſeparable to the firſt. For, if evill motions which ariſe in us, be of things pleaſing to nature, they delight as ſoone as they ariſe, though a man conſent not they ſhould doe ſo; as wine, becauſe it is naturally delightfull to the taſte, it pleaſeth the relliſh as it goes downe the throat, its touching of the palate and the pleaſure of the palate are inſeparable. And therefore I ſay, that in the Saints, both the *primò primi motus*, the firſt evil motions, and the *ſecundò primi*, the delectations in thoſe evill motions, are both indeliberate; though ſometimes theſe latter prove to be *moroſæ*, and are entertained in

in the mind by the allowance of the will. With ſwarms of theſe noyſom and unſavorie thoughts are we daily moleſted, they are our companions alone and in company, at bed & at board, in Gods houſe & our own, like *Abrahams* fowls, *Gen.*15. that fell upon the ſacrifices, they are ever with us, to hinder and diſtract us in the beſt imployment. Cap.1.

4. Beſides theſe, many are the *outward evill actions*, which through the preſence of occaſions, and power of ſudden paſſions and provocations, break from us ſuddenly; Such was *Davids* inconſiderate exclamation, *I ſhall one day periſh by the hand of Saul*, 1 *Sam.*27.1. and ſuch was *Sarahs* lie, *I laughed not.* Such, *Jobs* imprecations, *Let the day periſh wherein I was born, &c.* And ſuch *Jonahs* ſelfe-juſtification, *I doe well to be angry*, *Jonah* 3.9. Thus ſinned *David*, when upon *Zibaes* accuſing of his Maſter, he ſuddenly without mature deliberation, gave him all his Maſters lands, 2 *Sam.* 16.4. And ſuch a ſin was *Peters*, when in anger he drew a ſword & ſmote off *Malchus* his ear, *Joh.*18.26. Thus for meer infirmities.

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Besides these, there are *mixt infirmities*, which have some presumption in them, but not enough to denominate them *presumptuous sins:* some *advertency* and *consent* is in them, but not a staid and fixed apprehension, or election: A simple apprehension perhaps, without any practicall judgement of the understanding concerning the object, whether it be to be prosecuted, or avoided (*pro hic & nunc*) considered with all circumstances of time & place. As it must be a good deale of water that must give the wine with which it is mingled, the name and nature of water: so there must be more degrees of wilfulnesse, then weaknesse in the sin, or else it cannot receive the name and nature of a wilfull and presumptuous sin. The sins therefore that hang in the understanding flotingly and lightly, as colours in the ayre, and not firmly, as colours on a wall; and are like the answers of a man to questions asked him, when he is between sleeping and waking, or seriously intent upon some businesses, which fal not under a perfect deli-

deliberation: the ſins which a man knoweth not well whether they ſteale from him or no (like the drunkard in the *Proverbs, c. 23. ult. They have ſmitten me, but I was ſick; they have beaten me but I felt it not:*) Theſe are mixt infirmities, and doe not grieve the Spirit. Now it falleth out, that theſe are often committed by the very beſt, either through many buſineſſes, or violent paſſions. Cap. 1.

1. Through many buſineſſes: for theſe firſt, draw the mind away upon many things at once, and doe weaken it in its operations. As the eye cannot look attentively on one ſingle object, at ſuch time as it looks upon many; ſo the mind cannot think upon any one thing deliberately, at that time when it thinks upon many things.

And as many buſineſſes diſtract: So ſecondly they attract, and draw away the thoughts from other things to themſelves; from whence it comes to paſſe, that other matters (though perhaps of greater importance) are but little and weakly thought upon, during

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the attention and stay of the minde on those businesses: for, as the eye, when it is fixed upon one certain object, cannot at that time look seriously upon other things, though never so visible in themselves, or visibly presented before it, it being but of a finite & determinate activity; so the mind, (which cannot possibly attend two vehement and intensive operations at once, but is exhausted by one) when it is intent upon some urgent affairs in hand, cannot bestow any solid and setled thoughts on other matters at that time, though they be such matters as concern much.

Now from this distraction of the thoughts, or from the attraction of them to some one thing, by occasion of such businesses as men are to manage, it may and doth fall out, that many sins steal from them now and then, without due observation.

2. Through the sway of head-strong passions, men sin sometimes without a perfect deliberation. For they doe often deprive the understanding of the power, at least the use and exercise of its

its power to conſider, and conclude. Though the mind and will be the King and Queen of the ſoule, yet they are too often at the will and mercy of theſe rebells. Theſe paſſions when they rage, ſometimes command the tongue, and the hand, or any of the other members, to doe a ſinne which they would have done, before the underſtanding and will can take up arms and make head againſt them, as a company of baſe rebells may doe miſchief in the land, before the King is aware of them, or can levie forces againſt them. Sometimes, like a thick ſmoke, or fog, or an ill humour falling from the head into the eyes, they blind the underſtanding, which is the eye of the ſoul, and make it to erre in its verdict, and conſequently give ſentence on their ſide, and ſay as they would have it, and conclude that to be good, which at another time it knoweth full well to be evill. A gift (ſayes *Moſes*) blindeth the eyes of the wiſe, and perverteth the words of the juſt, *Deut.16.19.* The meaning is, that a Judge (though for his underſtanding he Cap.1.

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he be a wise man, and for his disposition a just man; yet) if he hath a strong affection to bribes, will be blinded by that passion in his understanding, and made to give false judgement. If a man be surprized with a passion of lust, perhaps it will for the time corrupt his judgement, and make the cause goe that way, which it would have it. This made the Philosopher say, that the Syllogisme of an incontinent person hath four propositions in it: two of reason; *viz.* 1. that no fornication is to be committed, 2. that therefore he must not commit this or that act of whoredome, that he is about: and two of passion, or of reason perverted by passion; namely, 1. that things which are delectable are good, and to be embraced. 2. That therefore the act of fornication which is about to be done, is good, because delectable. Now (sayes he) every incontinent person is led by the two latter, which proceed from passion perverting the understanding. *Passio ligat rationem, ne concludat pro primo*, Passion blinds, or binds reason, that it may not conclude

Arist. l. 7. Ethic. c. 3.

clude for the firſt, namely, that whoredome is alwayes evill, never to be committed, and therefore not in this or that particular caſe, nor at this or that particular time. The like may be ſaid of all other ſinners. If paſſion reign for a fit in their ſoules, it overcloudeth the underſtanding: and as the clouds and vapours, through which we look upon the moon in her riſing or ſetting, make her ſeem greater to our eye than ſhe is: ſo, our unruly affections, through which our minds too often behold ſuch objects as pleaſe them, make thoſe objects very frequently appear to the underſtanding farre better and fairer then indeed they are. And, ſometimes again they puzzle the mind, and make it inattentive for the time; as a man by brawling with his ſervant, taketh off his attention from his buſineſſe, and maketh him doe he ſcarce knoweth what. All which effects of head-ſtrong paſſions are couched together by the Philoſopher in a verſe or two. Cap. 1.

------ Gaudia pelle,
Pelle timorē, ſpemq; fugato, nec dolor adſit.
Nubila

Boet. de conſolat. Philoſ. metro ultimo.

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Now from this predominancy of passions come many sudden and unadvised sins; Allwhich are in Gods account light, and pardonable; such as grieve not the Spirit, except this indeliberation be voluntary. For it often falls out, that men who are fully set to doe evill, as they will be, or would be ignorant of the evill which is inherent in such actions as they have a mind to, so they would be sudden and inconsiderate in the commission of them: That they may have this to say, when their consciences accuse them for their sin, *Non putaram*, we did little think to have done so, we were overtaken in our sin unawares. Now, if men sin inconsiderately, *de industriâ*, of purpose, notwithstanding their inadvertency, their sin is presumptuous, and *interpretativè*, in Gods account wilfull.

Quest. But when may a mans inadvertency be judged voluntary;

Ans. Whensoever he ought and might deliberate if he would. More particularly. 1. When

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1. When he hath ſome warnings and items given him by ſome friends without, or ſome good motions within, that ſuch a ſin is neare him, and likely (if he take not heed) to ſeize upon him: if he neglect theſe intimations, and ſo fall into the ſin, (though perhaps beſides his expectation or purpoſe) his indeliberation is voluntary, and his ſin too, virtually, though not formally. Sometimes a Phyſician, or peradventure a diſcreet friend, by ſome ſignes in the face, perceiveth that ſuch a man is ready to fall into a ſwound, or into ſome dangerous ſickneſſe if he prevent it not; and ſometimes one traveller upon the high-way, is able to tell another whom he meeteth, that there are dangerons fellowes in the way in which he is riding, ready to rob and rifle him, if he goe forward. If now the parties thus premoniſhed, by ſlighting this good counſell, fall into thoſe dangers, (though beſides their expectation) their ſudden miſcarrying is upon the matter wilfull. Such was the death of *Julius Caſar* in the Senate-Houſe; though he did not formally will

Cap. 1. will his own death; yet becauſe he neglected that good warning of it, which in reaſon he ſhould have taken, he may without a ſolœciſme be ſaid to periſh wilfully. And the men of the old World, though the flood came upon them unawares like a ſnare, and ſwept them away, (for it is ſaid, *They knew nothing till the flood came*, *Matth.* 24.39. i. they conſidered or minded no ſuch matter) yet becauſe they ſlighted *Noahs* good counſell, who told them it was a coming, they might not improperly be ſaid to be ſwept away wilfully. The ſame judgment we may paſſe upon ſuch men as fall into any ſin, be it whoredome, drunkenneſſe, theft, perjury, or any other, at a time when they are informed by ſome prudent obſerver of concurring occaſions and diſpoſitions, of the probable danger they are in of committing ſuch ſins, and admoniſhed to have an eye to themſelves. If ſuch men commit any of theſe inordinate acts, though with no previous purpoſe to doe ſo, nor currant obſervation of themſelves at the time when they doe ſo,

ſo, yet may that inconſiderateneſſe with which the ſin is accompanied, together with the ſin, be interpreted and pronounced voluntary. Cap. 1.

2. When being ſenſible of his own weakneſſe and facility to fall into ſome determinate ſinne, he putteth himſelf notwithſtanding into ſuch temptations, of time, place, perſons, or occaſions, as will allure him to that ſin, though with no purpoſe of committing it, but rather a contrary. If he doe fall, inadvertency will not help him, nor much qualifie his ſin, becauſe it is voluntary: he might, if he would, have eaſily foreſeen what the iſſue would have been of a temptation ſo ſtrongly drawing, and a diſpoſition ſo readily inclining, of ſuch iron and loadſtone, ſuch fire and tinder meeting together.

This in ſome degree was the caſe of *Alipius* in St. *Auſtin*, who being intreated by an importunate friend to goe along with him to a play-houſe, went (though with no intention to ſee the play, but a clean contrary of ſhutting his eyes, and ſtopping his eares, that he might Aug. conf.

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might neither see nor heare the vanities which might work in him an inordinate and unlawfull delight) and being there after a little while, fed his eyes, and his ears with those profane sights and vain speeches. This sin of his was a sin of inadvertencie, if we look strictly to the formality of it, but this inadvertencie of his was voluntary. For he had reason to think, that the Devill having him there under so great a temptation, would not let him come undefiled away. And so, though S. *Peters* denyall of his Master were an indeliberate sin, yet it was wilfully indeliberate, because he might easily have considered, that the high Priests Hall was a likely place to prove a snare to him in that particular.

3. When a man cherisheth any sinfull motions: Suppose it be of fornication, with an intent to reap a little pleasure by the motions, but no meaning to commit the fornication: if he doe commit it through sudden surprizall & presence of occasions, his indeliberation is voluntary, and his sin equivalent to a deliberate sin. For he might have foreseen his

his danger, and read his own deſtiny if he would, and he ought to have turned ſuch bad motions out of doors, before they had inflamed his luſt, and made it able to conceive and bring forth ſo foul a brat. The Law which God himſelf made, *Deut.* 22.23,24. proveth as much as I have ſaid. The Law was, That a betrothed maid if ſhe lay with a man, and did not cry out, and to her power make reſiſtance againſt the attempt, ſhould be ſtoned to death: the reaſon (I ſuppoſe) was, becauſe her not crying out for help, did intimate her willingneſs & conſent to the ſin. If a woman in this caſe were judged to have conſented to the ſin, becauſe ſhe did not reſiſt the onſet; then they may be thought to have given conſent to the act of uncleanneſs, who cheriſh & delight themſelves with the thoughts of uncleanneſs. For in ſuch a caſe a man is bound (*excutere pravam ſuggeſtionem*) to caſt out the ſuggeſtion to that ſin. Cap. 1.

4. When indeliberation falls frequently upon the ſame ſin, it is voluntary. For in ſuch any caſe a man is more able

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able and obliged to look to himself. We use to say, *Ictus piscator sapit*, and *The burnt child dreads the fire*, and *He is not a wise man that will easily stumble twice at the same stone*. The meaning is, that men ought to be afraid of such things as have once, or oftner done them hurt, and carefully either to keep out of occasions inducing to them, or to watch over themselves in the presence of such occasions: and so is he bound to be of every sin that hath often mated him. As he is bound, so he is enabled to prevent such a sin more then many others, because it will be ever before him, gnawing upon his conscience, and upbraiding him. A man that hath often played the glutton at a full table, or been oft overtaken with drink in the company of loose friends, can very hardly be overcome with these sins without wilfull indeliberation: for his heart, if the same snares be presented, will misgive him, and bid him away, or else look to himself, and stand upon his guard.

I have given these few rules, for a help to such as would be directed how to

to discover the deceitfulnesse of their hearts in this particular, and the nature of their sinne. If they find their inadvertencie in sinning to be voluntary, let them know, that their sins exceed the nature of infirmities, which doe not grieve the Spirit. And therefore *Melanchthon* having discoursed of sinnes of *surreption* and *infirmity*, referreth sins of *affected ignorance*, and omission, to sins against conscience; and concludeth all Turks, Jews, Pagans, and Pharisees who are guilty of affected idolatry, Ignorance, and unbeliefe, to be guilty of mortall and damning sins. Cap. 1.

We see what the sins are which *grieve not the Spirit*, as the phrase is to be understood in the Text. And now we come to prove them to be such: only I will premise this one thing; namely, that look what proofs evince infirmities to be sins which have a generall pardon, the same doe prove, that sins of ignorance are so too: for they both agree in this qualifying circumstance, which is, that they are involuntary, infirmities for want of observation, ignorances

Cap. 1. rances for want of knowledge. And therefore they agree in the effect, remiſſion. This being premiſed, I prove it briefly three wayes. 1. By teſtimony of Scripture. 2. By the judgement of Divines, ancient and modern. 3. And by reaſon.

1. By teſtimony of Scripture, Saint *Paul*, *Rom.* 7. and 8. hath a pretty large diſcourſe on this argument. Wherein 1. he ſheweth by himſelfe, as by an example, what a proneneſſe there is in the regenerate to ſome kinds of ſins, *ver.* 14. *I am ſold under ſin*, ver. 18. *I find no meanes to performe what is good*, ver. 19. *The good which I would, I doe not; the evill which I would not, that I doe*, ver. 21. *When I would doe good, evill is preſent with me*. ver. 23. *I ſee a law in my members rebelling againſt the law of my mind, and leading me captive to the law of ſin, &c.* In all theſe verſes he ſignifieth, that the Regenerate are ſtrongly inclined by their inward corruption to ſome kind of ſins. But what ſins? The Libertines underſtood the Apoſtle of all ſins, even the fouleſt that are, and defended their greateſt

greateſt inſolencies with theſe words of his, as *Pet. Martyr* admoniſheth. * Here, ſaith he, we muſt take heed of the profane gloſſe of the Libertines, the very plagues and furies of our times, who by theſe words of the Apoſtle, maintaine their greateſt impieties.

Cap. 1. *P. Martyr in Rom. 7. *Hic cavendi ſunt Libertini, peſtes & furiæ noſtrorum temporum, qui his Apoſtoli verbis gravisſima ſua ſcelera volunt excuſare.*

The Apoſtle cannot be underſtood of ſuch ſins. For 1. he committed no ſuch, neither before, nor after his converſion. Before his converſion, while he lived a Phariſee, he was free from wilfull groſſe ſins: for ſo he ſaith of himſelf, *Act.* 22.3. *I was zealous toward God:* and *Phil.* 3.6. *Touching the righteouſneſſe of the Law, I was unrebukeable.* After his converſion he was much more free from them, as we may ſee, *Act.* 24.16. *I doe exerciſe my ſelfe to have alwayes a conſcience void of offence toward God and men:* and 2 *Cor.* 1.12. *Our rejoycing* (ſaith he) *is this, the teſtimony of our conſcience, that in ſincerity and godly purity we have had our converſation in the world.* 2. This very place which is thus perverted by theſe miſcreants, proveth the contrary. For 1. he ſpeaketh of inward luſtings, which

Cap. 1. are sins so small, as that he should not have known them to be sins, *except the Law had said, Thou shalt not lust, ver.* 7. 2. He speaketh of such sins as he hated, *ver.* 15. as he resisted to the utmost of his power, *ver.* 19. *the evill that I would not, that I doe*, and *ver.* 21. *when I would doe good, evill is present with me*; as also *ver.* 23,24,&c. and therefore not of deliberate and wilfull rebellions.

But the sins which (he saith) the godly are subject to in this wretched mortality, are indeliberate sins, which they are soiled, and soiled with, their inward man reclaiming and endeavouring the contrary.

That is the first thing to be noted in that Chapter.

2. For the comfort of the regenerate, who might perhaps from this sinfull condition of theirs, have inferred their dangerous condition, and eternall condemnation, he telleth them, that they are safe enough for all this: in the last *ver.* of the 7. *Chapter*, He thanketh God through Jesus Christ. For what? Certainly, for his deliverance from the guilt

guilt of these sins, by the mercies of God in Christ. For *hæc verba* [*qui me eripuit*] these words, *who hath delivered me*, must be put in to fill up the sense, saith *Rolloc* truly on that place. *Ex hoc sensu*, out of the feeling which he had of his deliverance from the condemning power of these his inevitable failings, he breaketh out into this thanksgiving, saith *Pareus* on the place; So that this is one proof of the consistencie of these sins with justification and the favour of God. He proveth it also, *Rom.*8.1. *Now therefore there is no condemnation to them that are in Christ Jesus, who walke not after the flesh, but after the spirit.* In which words, 1. from the sense of his own deliverance from the hurt of these sins, he concludeth the safety of all them which are in Christ Jesus, though there be some remaining sins in them. 2. He addeth a restriction or limitation, if they *walke not after the flesh, &c.* If these men in Christ keep themselves within the compasse of right infirmities, and break not out into licentious enormities, why, then Cap.1.

Cap. 1. all is well, not elſe. Out of the 13. *ver.* *If ye live after the fleſh ye ſhall die; but if ye mortifie the deeds of the fleſh by the Spirit, ye ſhall live.* *Melanchthon* collecteth a diſtinction of ſins in reſpect of their guilt, and the ſafe condition of the regenerate: *Si actionibus corporis*, i.e. *vitioſis corruptæ naturæ motibus & negligentiis repugnent*, If they reſiſt thoſe evill motions and negligences, to which they are ſubject, to the utmoſt of their ability. And this was ſignified ſufficiently in the dayly ſacrifice, which was appointed to be offered for ſins of error and infirmity.

Melanct. lo co. de diſcr. peccati mort. & ven.

So much for the proofs from Scripture.

Secondly, it may appear by the judgment of Divines of elder and later times.

It ſeemes to have been the opinion of Saint *Auguſtine*, that ſins which are wholly indeliberate, are not truly and properly ſins: and therefore farre enough from *grieving the Spirit*. For in one place he reaſoneth on this manner: If one ſhould take a mans hand who is aſleep,

Aug:l. de animab. contr. Manich. c. 10.

asleep, and make it write down some dishoneſt and uncomely ſpeeches; if I ſhould ask you, whether this man who is thus abuſed, hath ſinned or no, you would quickly anſwer me, No: or, if one ſhould abuſe after the ſame manner the hand of a man who is faſt bound in all other parts of his body, you will eaſily grant me, that the man ſo handled, ſinneth not at all in that writing, and you would be angry with any man that ſhould put to you ſuch a ſenſleſſe queſtion. By this you grant (ſaith he) *Non eſſe niſi in voluntate peccatum*, that there is no ſin but in the will. In another place he ſaith, that look *what the body ſuffers violently, no luſt going before, is a vexation of it, rather then a violation.* In which ſpeech he alludeth to *Deut.*22.26,27. where God giveth a charge, that if a maid were forced, ſhe ſhould not die; for there is no more deſert of death in her, then in a man that receiveth a deadly wound, whether he will or no. And it is well known, that the definition of ſin (to be *dictum, factum, concupitum* [*voluntarium*] *con-*

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L. de mēd. ad Conſent. c. 7. *Quod violenter non præcedente libidine patitur corpus, vexatio potius quam corruptio eſt.*

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tra legem Dei, a voluntary word, deed, or thought against the Law of God) which is in such request among the Schoolmen, is S. *Augustines*, and serveth to shew what his deliberate opinion was of these indeliberate sins. * S. *Ambrose* also is thought to have been of the same mind: for these are some of his words; *No man is held guilty of sin, unlesse he have declined of his own will; those evills which are forced upon persons resisting, have not the nature of sin.*

* Ambros. l. 1 de fac. & vitâ beatâ c. 3. *Nemo tenetur ad culpam, nisi propriâ desit. xerit voluntate; non habent crimen quæ inferuntur reluctantibus.*

But the contrary to this seemeth to be determined by the ninth Article of our Church, in the end of which are these words; *Although there is no condemnation for them that believe and are baptized, yet the Apostle doth confesse, that concupiscence and lust hath of it selfe the nature of sin.* And the Doctrine which is entertained by most of our moderne Divines, is; That concupiscence and all her necessary fruits, even the first evill motions before or without consent, are truly and properly sins, hecause they are privations of that originall justice which ought to have

have been ſtill within us, and becauſe they are voluntary, though not immediately in themſelves, yet in their firſt cauſe, to wit, the ſinne of *Adam*. And thoſe harſher ſpeeches of S. *Auguſtine*, wherein he ſeemeth to deny the nature of ſin of the firſt inordinate luſtings and motions of the ſoul, ſome of our Writers have taken paines to mollifie, and to put a favourable conſtruction on them. For example, the Reverend Biſhop of *Salisbury* qualifies them thus; S. *Auſtin*, when he denies concupiſcence to be ſinne, meaneth *peccatum reatu involutum, & damnandi poteſtate armatum*, Sin joyned with guilt, and armed with a damning power. [a] *Non enim ſecus, &c. For no otherwiſe* (ſaith he) *then a man ſhould call a viper* (*frozen even to death with cold*, becauſe it can do no hurt,) not a viper, but harmeleſſe worm, doth S *Auſtin* call concupiſcence, (becauſe it is by Baptiſmall grace diſarmed of its guilt, ſo as it cannot hurt the regene-

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[a] Daven. prælectiones de juſt. habit. p. 262. *Non enim ſecus ac ſi quis viperam frigore torpeſcentem ac penè emortuam, quia nocere non poteſt, non jam vipe-*

ram appellet ſed innoxium verm culum: ſic Auguſtinus concupiſcentiam gratia bapt. ſmali conſtrictam, & reatu mortifero ſpoliatam, quia poſt remiſſionē non poteſt renatis in ſpiritu ambulantibus nocumẽtum inferre, non horrẽdo peccati nomine, ſed emollito lẽnioris vocabulo ſolet indigitare

rate

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rate while they walk after the Spirit) not by the fearful name of ſin, but by the ſoft name of infirmity or weakneſs.

But to leave this as I found it, it hath been ever held and taught for good Divinity, that Originall ſinne together with all ſuch blemiſhes in our perſons or actions, as ariſe from the weakneſſe of nature, rather then the wickedneſſe of the will in men regenerate, are not ſuch ſinnes as put the perſon in whom they are found, into a ſtate of wrath and damnation: and this the following teſtimonies will make good.

To begin with S. * *Auſtin*, [a] *The daily, light, and ſhort ſinnes of the faithfull*, ſaith he, *without which this life is not led, are blotted out by their daily prayers.* And in "another place he ſaith, [b] That againſt "theſe ſinnes is invented the Lords "Prayer, and more eſpecially that Pe- "tition, *Forgive us our treſpaſſes*, which

* 1. de c. Dei. 21. c. 27. *Oratio quotidiana quam docuit ipſe Dominus (unde & Dominica nuncupatur) delet quidem quotidiana peccata, cum quotidè dicitur, dimitte nobis debita noſtra.* a Ench. c. 71. & c. 79. *Quotidiana, brevia, leviaq; peccata, ſine quibus hæc vita non ducitur, etiam minima quotidiana fideliũ oratione delentur.* b L. de Symb. ad Catech. l. 1. c. 7. c. 1. De civit. dei. c. 2. *Hodiè non imprudenter vocamus beatos, quos juſtè ac piè videmus cũ ſpe futuræ immortalitatis hanc vitam ducere ſine crimine vaſtante conſcientiam: facile impetrantes peccatis hujus infirmitatis divinam miſericordiam.*

"he

" he therefore calls *Quotidianam animæ* Cap. 1.
" *medicinam*, the daily Phyſick of the
" ſoul. *We do not unwiſely* (or without
" cauſe) *call thoſe men bleſſed* (ſaith he)
" *whom we ſee leading their lives piouſly*
" *and righteouſly, under the hope of im-*
" *mortality to come, without any foule*
" *ſins which waſte the conſcience. For they*
" *eaſily obtain Gods mercy for their ſinnes*
" *of humane frailty.* In theſe words he plainly diſtinguiſheth between ſinnes of *infirmity* and *preſumption*, affirming an eaſie pardon to belong to infirmities. Many other ſpeeches may be found in him [d] to the ſame purporſe.

[e] *Melanæthon* is of this mind too. For in his Common places expounding a place of S. *Paul. Rom.* 8. 13. *If ye live after the fleſh, ye ſhall die:* he ſaith, *Hic tradit* " *Paulus, &c.* Here *Paul* delivereth a dif-
" ference of ſins. There remain in the
" regenerate many internal evils, to wit,
" an in-bred darknes and pravity of na-
" ture, and many defects: though there
" be ſome light and obedience begun,
" and ſome faith, yet is this faith but a
" ſmall ſpark ſhining in thick darkneſſe

which

d Auguſt. hom. 20. & 40. & epiſt. 108.

e Mel. 10. c. de bonis operibus, 5. queſt. de deſcri. peccat.

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" which daily wrestleth with doubtings.
" There is not so much feare of God,
" such a love & cõfidence as there should
" be. Besides, there are vicious affections
" of divers kinds, as self-conceitednesse
" and self-confidence; & many sorts of
" evill motions, flames of lust, and un-
" just emulations, as in *Aaron* and *Mi-*
" *riam* against *Moses*. Also, many sins
" of omission are committed by them,
" and neglects of duties, civill, Eccle-
" sticall and Domesticall. But because
" the Saints doe oppose these evill mo-
" tions and vicious affections, and be-
" lieve that their infirmities are for-
" given them for Christs sake, *Ideo ma-*
" *nent in gratia, &c.* therefore they re-
" maine in favour, and retaine their
" faith and the Spirit of God. *Hoc sentit*
" *Apostolus*, thus thought the Apostle,
" when he said, *If ye mortifie the deeds of*
" *the flesh by the Spirit, ye shall live.*
Finely have our Divines in their Suf-
frage set down their judgements in
" this point. [f] These are sins (say they)
" for which God threatneth wrath and
" banishment out of Heaven, and eter-
" nall

[f] Suffrag. Brit. Thes. 2. de Persev. art. c. 5.

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" nall death even to his own children,
" and they are ſpoken of, 1 *Cor.*6.10.
" *Gal.*5.25. *Col.*3.6. And there be cer-
" taine other ſins, for which the merci-
" full God is not wont to deprive his
" children (no not for a moment) of the
" light of his countenance, nor to terri-
" fie them with the fear of damnation.
Of theſe they reckon up three ſorts;
1. Rebellious motions of luſt, 2. Ble-
miſhes and defects cleaving to their beſt
works, 3. Dayly ſins of humane infir-
mity, committed without any certaine
purpoſe of doing them. Of all theſe
they ſay, They are remitted by the
dayly craving of pardon.

Many paſſages to this purpoſe are to
be found in the fore-named Reverend
Biſhop. One is to this effect. [a] *Quicquid vetus &c. Whatſoever old rebellious Adam doeth repugnant to the Law, it is not imputed to the regenerate man, following the rule of Gods Law according to his ability, and oppoſing his luſt in its rebellions.*

Another is this. [b] *Labes quæ oritur,*

[a] Dav. Præ. l. de juſt. act. c. 35. p. 433. *Quicquid vetus Adam tumultuatur & reluctetur legi, non imputatur homini renato non mimlegis pro poſſe ſuo ſequenti, & rebellionem concupiſcentiæ averſanti, &c.*

[b] Ib. *Labes quæ oritur à veteri Adamo, non eſt illi imputabilis qui inſeritur in novum, modò per illam non ſinat voluntatem ſuam vel à bene agendo avelli, vel ad malum perpetrandum impelli.*

&c.

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&c. That blot which comes from old Adam, is not imputable to the man who is ingrafted into the new, so that he suffer not his will by the power of that to be drawn away from well-doing, or driven to doe evill.

c. Gatak. Spir. Watch. p. 120.

M. *Gataker* speaking of these sins, saith, c That God in mercy vouchsafeth his children a dayly pardon of course for them; and is content graciously to passe them by, and put them up in them, though in rigor of justice he might deservedly call them into a strict account for them. And afterward, mentioning the good which a Christian might gain by watching over himselfe, d he hath these words: We shall have a pardon of course signed us upon generall suit, for these sins that either through ignorance, or meere frailty escape us: and for the proof of it, he citeth in his margine two places of Scripture, *Psal.* 19. 12. *Matth.* 6. 12.

d Ib. p. 130.

Out of all these testimonies, the summe which doth result, is this, that ignorances and infirmities do not *grieve* and drive away the Spirit; they are generally and daily pardoned: provided,

1. That

1. That the perſon be in Chriſt, 2. That to his power he reſiſt them. 3. That he acknowledge and bewaile them, and pray heartily for the forgiveneſſe of them. And this is all that I contend for. Thus farre for proofs drawn from authority. Cap. 1.

Now in the laſt place, the reaſon by which it may be proved, that theſe ſins are not *damnable*, nor *grieve* not the Spirit, is,

Becauſe they are no breach of any *Evangelicall* precept. For we are to know, that the Goſpel, though it take away none of the commandements of the Law, nor free believers from that obligation which the light of nature layeth upon them of obeying them, yet it diſarmeth thoſe commandements of their ſting, and power of bringing unavoydable damnation upon tranſgreſſors, if they be in Chriſt. For example, *Thou ſhalt not luſt*; this is a commandement of the Law, *Rom.*7. It forbids evill motions and ſins, which fall not under perfit deliberation: to this commandement every man is bound, the Goſpel frees

Cap. 1. frees him not: but yet this commandement is backt with no penalty, or curſe: that is taken from it by the Goſpel. See *Rom.* 8. 1. The meaning of which words in reference to the former Chapter, is, that notwithſtanding theſe involuntary ſins, there is no condemnation, &c. therefore the curſe is by the Goſpel ſeparated from this commandement. Now, as it taketh this curſe from ſome commandements of the Law; ſo it affixeth and reſtraineth it to ſome precepts of its own, which it impoſeth upon every ſoul under the unavoidable paine of eternall death. Thoſe precepts are three. 1. To believe, 2. To repent, *Marke* 1. *Repent and believe the Goſpel.* 3. To abſtaine from reigning ſins, *Rom.* 6. 12. *Let not ſin reigne, &c.* Of theſe commandements the breach is threatned with eternall death: *He that believeth not ſhall be damned, Mark.* 16. *Except ye repent, ye ſhall all periſh, Luk.* 13. *If ye live after the fleſh, ye ſhall die, Rom.* 8. 13. There be no ſins which are a violation of theſe, but bring death eternall on the ſoul; and the ſins which are not,

not, doe not bring deſtruction: now involuntary ſins, whether of ignorance or infirmity, are not breaches of theſe; as appeares, *Rom.*6.12. where to let ſin reigne, to obey it in its luſts, and to yield up our bodies to the ſervice of it, are uſed as promiſcuous terms: but, to give ones ſelfe to obey ſin, to yield up ones body to be a ſlave to its commands, is to give a willing conſent. Sinnes therefore of deliberate will and conſent, are here forbidden, and not indeliberate and unwilling ſins. Cap. 1.

Queſt. But why doth not God forbid infirmities and indeliberate ſins in the new covenant under the paine of his heavy diſpleaſure, as well as reigning and wilfull ſins?

Anſ. Though it be enough to quiet our underſtandings, to know that God will have it ſo, yet becauſe his will is rationall (for he *worketh all things after the counſell of his own will, Epheſ.*1.9.) We may gueſſe at ſome reaſons why God is ſo favourable to ſins of this ſort.

1. Becauſe they are not much repug-

Cap. 1. nant to the love of God, and men; which is the end of the law, 1 *Tim.* 1. 5. They be like the lighter unobserved and ordinary misbehaviours of a woman to her husband, which may consist with a true affection towards him: and therefore occasion no good husband to seek or desire a divorce. Usually the matter of an indeliberate sin is small, such as God reaps but little dishonour by, or our neighbours little inconvenience, and therefore God in mercy doth commonly forgive them in his children, *Quorum pedes impingunt, dum oculi justitiam spectant*, whose feet slide from them, while their eye is upon Gods commandements to doe them.

2. Because they are unavoidable by that grace which God is pleased ordinarily to dispense in this life. *Adam* had power to forbear all inordinate lustings, together with the lapses into which they hurry men unawares; and therefore they were forbidden him under the penalty of Gods curse: but such a power have not we. Though our wounded natures be healed in our conversion, yet not

not ſo perfectly, as to yeild exact obedience. And therefore theſe ſins cannot be long avoyded, much leſſe all a mans life time (though *Pelagius* did erroneouſly think and teach the contrary, and ſo did *Vega* too.) *I am carnall* (ſaith the Apoſtle, *Rom.7.*) *and ſold under ſin.* How ſold? not as *Ahab*, who ſold himſelf to work wickedneſſe in the ſight of the Lord, 1 *Kings* 21.25. and was a willing ſervant to ſin: but as the Iſraelites were ſold to *Pharaoh*, whoſe drudges they were, but againſt their wills: ſo Saint *Paul* and the regenerate are ſold to ſin, i. they lye under a neceſſity of falling into ſome ſins, though unwillingly. And *v.*18. *I find no meanes* (ſaith he) *to performe what is good*, i. Though he had a mind to avoid every ſin, and obey in every thing, yet he had no ability to doe ſo; like a weak man, who hath better heart then legs, more mind then power to walk: ſo it fared with the Apoſtle, and ſo it is with all the regenerate. Out of the apprehenſion of this, ſprung thoſe acknowledgments of the Prophets and Apoſtles, *Pſal.*143.2. *In*

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Vega.l. 14 de juſtif.c.21.

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*thy sight shall no man living be justified. Eccles.*7.20. *There is not a just man upon earth that doeth good, and sinneth not.* Jam. 3.2. *In many things we offend all.* And 1 *Joh.*1.8. *If we say we have no sin, we decieve our selves, and the truth is not in us.* The sins spoken of in these places, are not sins of presumption, (for many good men by the grace of God forbear them, living in the world *sine querelâ*, without any remarkable blemish or just blame;) but sins of ignorance and inadvertencie, these hang upon the very best, notwithstanding their endeavour to shake them off.

Of these delinquencies S. *Austin* confesseth *his life to be full.*[b] When the congregation was singing in the Church, though he should have been more affected with the matter then the musick, and endeavourd to be so; *yet the Songs themselves did many times more delight him, then the thing that was sung.* When his mind should have been musing of serious and substantiall things, it was *taken up with troups of vain imaginations*, for which he asketh God forgiveneſſe. And

[a] Aug. l. 10. c. 35. *Talibus vita mea plena est, & una spes mea in magna valde misericordia tua.*

[b] Aug. l. 10 Conf. c. 33. *Cum mihi accidit, ut me amplius cantus, quàm res quæ canitur moveat, pœnaliter me peccare confiteor.*

c Ib. *Et an te confectum tuum dum ad aures tuas vocem cordis in cadimus, nescio unde irruentibus nugatoriis cogitationibus res tanta præciditur. d Ebrietas longe est à me, misereberis ne appropinquet mihi. crapula autem nonnunquam surrepit servo tuo, misereberis ut longe fiat à me. a Quis est Domine, qui non aliquando rapiatur extra metas necessitatis? Quisquis est, magnus est, magni ficet nomen tuum.*

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c And when he was at his prayers, with the *ruſhing in of by-thoughts he was ſo hindred, that he ſcarce knew what he ſaid.* d At other times, when he was doing ſervice to nature, and to take his neceſſary food, he did often unawares overſhoot himſelf, and eate more then was ſufficient for the repairing of his bodies ruines. *Drunkenneſſe*, he ſaith, *was farre from him, but not ſome ſmall gluttonies.* And theſe exceſſes he thought to be common frailties, and therefore cries out, a *Who is the man, O Lord, who is not ſometimes carried beyond the limits of neceſsity? Whoſoever he be, he is an extraordinary man, and let him praiſe thy name.* And doe not the beſt of us, (doe what we can) find by experience, that when we would pray and hear attentively, by-thoughts crowd in upon us, and ſteale away our attention? And when we Preach well, doth not pride and vain-

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vaine-glory assault us? When we feed, doth not some degree of gluttony? when we are crost, doe not some intemperate fits of anger over-take us? Some one lust (perhaps) which a man sets himself against with all his might, he may overcome, but very hardly; yet while he endeavours to avoid one, he is intangled by another. [b] *Aliquando adversus majora vigilantibus quædam incautis minuta subrepunt, &c. Sometime while men are watching against greater faults* (saith the same Father) *smaller slips doe unawares take hold upon him: and for this cause it seemeth to me, that they which walke in the wayes of the Lord, doe say; Forgive us our trespasses.* This the School-men set out by a man in a barrell, full of holes, let down under water: This man (say they) may with his finger stop any one hole, but he cannot stop them all; but while he is keeping the water out at one hole, it commeth in apace through the others. And we may as fitly expresse it by a man assaulted with many adversaries at once, though he may peradventure beat and pre-

[b] Aug. in Psal. 118. conc. 3. *Aliquando adversus majora vigilantibus quædam incautis minora subrepunt, & proper hoc mihi videtur quod qui ambulant in viis Domini, dicunt, Dimitte nobis debita nostra.*

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prevent the blows of any one of them, whom he thinks fit to ſingle out, yet he cannot keep off the blows of all; for while he is warding off the ſtrokes of one, he is liable to wounds and bangs from the reſt. And therefore we uſe to ſay, *Ne Hercules contra duos, Hercules* himſelf can hardly bear up the bucklers againſt two, much leſſe againſt many.

Even ſo it is with the regenerate in their warfare with ſin and Satan; though by ſpeciall aſſiſtance they may chance to ſet their foot upon the neck of any one luſt at one time, yet while they are chaſing away that one, they are foyled by ſome others; if they have a motion to uncleanneſſe, they may by diverſion of their thoughts, by prayer to God for help, or by flying from occaſions, expell that motion, and prevent conſent to the ſin: but while they are imployed in the conquering of that, ſome other motion, or perhaps ſome externall act of pride, hypocriſie, or envy may prevaile againſt them. *Obſeſſa mens hominis &c.* [a] *The mind of man* (ſaith S. *Cyprian*) *being beſieged by*

[a] Cypr. de mortalit. *Obſeſſa mens hominis, & undiq; diaboli infeſtatione vallata, vix occurrit ſingulis, vix reſiſtit. Si avaritia proſtrata eſt, exurgit libido; ſi libido compreſſa eſt, ſuccedit ambitio; ſi ambitio contempta eſt, ira exaſperat, inſtat ſuperbia, vinolentia invitat, invida concordiam rumpit, amicitiam zelus abſcindit.*

Cap. 1. *by the devill on every side, finds it selfe hardly sufficient for one of his fiery darts: if covetousnesse be thrown to the ground, lust riseth up; if lust be quelled, ambition steps in; if ambition be despised, anger inflames, pride puffes up, drunkennesse allures, envie breaks unity, and emulation parts friends. Hydra*-like lust multiplieth, and holdeth the best Christian souldier tack all his life long. Indeliberate sins then are inevitable: And because they are so, God is pleased in the covenant of grace to passe them by, and the Spirit to continue his habitation contentedly in the Saints: For,

1. Inevitable actions are scarce humane, and morall, but naturall rather, like the actions in creatures, in whom necessity of nature carrieth all: the morality of action is founded in the liberty a man hath of choosing or refusing it; and those actions (good or bad) are properly humane, which are determinable by the will of man. It is a mans free choice, that maketh a maid his wife; and so it is consent to any sinne, that maketh it his: and therefore inevitable

table ſinnes, which break from a man whether he will or no, are not in ſtrictneſſe of ſpeech his ſinnes, and therefore God winketh at them. Cap. 1.

2. Sinnes inevitable to men under the Covenant of grace, cannot in reaſon be puniſhed with eternall ſeparation from Gods favour and glory: at leaſt they cannot be ſo puniſhed without great ſhew of much ſeverity and rigour, and ſuch as might give men occaſion to ſay to God, as the ungracious ſervant in the Goſpel ſaid to his Maſter, *Thou art an hard man, reaping where thou haſt not ſowen, and gathering where thou haſt not ſtrawed.* But Gods juſtice in puniſhing ſinne, is ſo clearly mixed with mercy, that even his enemies being Judges, it will free it ſelf from all imputation of rigour or hard dealing. We may then conclude, that our mercifull God will not take ſtrict notice of ſuch unavoidable ſinnes in his children. Mat. 25. 24.

3. If God ſhould puniſh in ſeverity ſuch ſinnes, who could be ſaved? God would have never a *childe*, the Spirit of God would have never a *Temple*, Chriſt never

Cap. 1. never a *member*, if ſuch ſins as theſe ſhould be ſtraitly obſerved; becauſe there never was, is, or will be, a man whoſe life is not full of theſe.

So much of the negative part, *viz.* of thoſe ſins which *doe not grieve the Spirit*. In which becauſe I have been long, I will be the ſhorter in ſhewing the affirmative, namely, what the ſins be which *doe grieve him*.

As there be ſinnes of ignorance, and inadvertency, which we either know not to be ſinnes, or well obſerve not when we do them; ſo there be ἀντίστοιχα, ſins directly oppoſite unto them, as, ſins of knowledge and perfect deliberation. Theſe are called by divers names; *Preſumptuous ſins*, becauſe no man can ſin with knowledge and deliberation, but he muſt needs preſume upon God: *Sins againſt conſcience*, becauſe they are againſt both parts of conſcience; againſt the *directing* part, which is called συντήρησις, and is nothing but the intellectuall habit or ſtorehouſe of principles, by which we are able to judge between ſome good and evill, and

and consequently directed in our courses, what to doe, and what to shun; and against the *reflecting* part, which is called συνείδησις, and by which a man is told what he hath done, and chidden if he have done evill. They are sometimes called *reigning sinnes*, because they reign like a King over that man, who knoweth them to be evill, and yet resolveth in his mind to doe them. St. *Austine* calls them, *Peccata vastantia conscientiam*, sins that waste the conscience (as a hogge doth a garden) rooting up and overturning all the quietnesse & peace that lodged there before.

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Aug. l. 2 de civit. Dei c. 32.

By the Schoolmen they are called *mortall sinnes*, and by our [a] Divines they are permitted to enjoy that name, because they bring death upon the persons that commit them inevitably, except they be forsaken. And according to the phrase in the Text, they may bear the name of sins that *grieve the Spirit*, as fitly as any other.

[a] Vide Ursin Car. de pec. dist. p. 59. Melan. lo. com. de pec. art. pag. 131. Daven. prælect. de just. act. c. 35. p. 431.

Concerning these sins, two things are briefly to be said, 1. That there are such sins; 2. that they are mortall:

or,

Cap. 1. or, to keep to the phraſe in my Text, *contriſtantia Spiritum*, ſuch as *grieve the Spirit*.

I. There are ſuch ſinnes; or, there are ſins (1.) of knowledge, (2) of perfit deliberation.

1. There are ſinnes which may truly and properly be ſtyled ſinnes of knowledge. Gods word and our own experience prove it, both of them affording us many examples of men ſo offending. The Gentiles committed many ſinnes againſt knowledge, as we may ſee *Rom.* 1.32. where the Apoſtle having reckoned up a great many flagitious pranks of theirs, concludeth thus, *Though they knew the Law of God that they who commit ſuch ſinnes are worthy of death; yet they do not only do the ſame, but* συνευδοκοῦσι, *have pleaſure in them that doe them.* If the Gentiles who had only the light of nature to guide thē, did many ſins of knowledge; much more are they, who, beſides the dim light of nature, have the written Law of God to inſtruct them, capable of ſuch ſinnes. *Rom.* 2.18, 19, 20, 21, *&c.* the Apoſtle telleth us, that the

the Jewes who *knew* the will of God, and *approved* the ſame; who knew it ſo well, that they were able to teach it to others, and to tell them, they *muſt not ſteale*, they *muſt not commit adultery*, nor *idolatry*; were yet guilty of theſe ſinnes, which in their judgements they condemned. And *Luke* 12.47. our Saviour intimateth that there be too many evill ſervants, who know their Maſters will, and yet do it not. And who of us is there, but hath a bird in his boſom that can tell him, that many a ſinne of knowledge in the ſeverall paſſages of his life hath broken from him? Cap. 1

But it may be objected.

1. That (as all creatures, ſo) mans will is carried onely toward that which is good, either indeed, or at leaſt in the apprehenſion; and therefore cannot give conſent to that which is knowne to him to be evill. *Object.* 1.

2. That the will alwayes followeth the judgement of the underſtanding: if that conclude a thing to be evill, the will fleeth it; if to be good, the will conſenteth to it, and doth it: and therefore 2.

Cap. 1. fore no man can doe a ſin, if his underſtanding tell him that it is a ſin; and ſo there is no ſin of knowledge.

Anſ. 1. To the firſt I anſwer, That the will inclineth and conſenteth onely to that which is good one way or other; which it may doe, and yet conſent, or commit that which is known to it to be bad enough too. There are three ſorts of good things; 1. *Honeſtly good*, which are agreeable to that honeſty and integrity of manners which the Law of God and of nature requireth, 2. *Profitably good*, and they are ſuch things as by which a man reapeth ſome commodity or other, 3. *Delightfully good*, which bring ſome pleaſure to the mind or body. The difference between theſe is, that the firſt ſort of theſe good things, are properly and *abſolutely* good, the latter are onely *reſpectively* good: very bad they may be in themſelves; and yet good in regard of ſome profit or pleaſure inherent in them, or obtainable by them. Now, to one of theſe good things every mans will hath reſpect in every action, but not to all. And men

men being compounded of divers natures, a body and a ſoule, a fleſhly and a ſpiritual ſubſtance, propound to themſelves accordingly different good things, morall and ſpirituall, earthly and ſenſuall: and becauſe they know theſe ſenſible goods of profit and pleaſure better then the ſpirituall, they too too often prefer them before the ſpirituall, and propound them onely to themſelves in their intentions and actions. Many a man is carryed ſtrongly to that which he knoweth to be evill in manners, becauſe he thinketh to reap ſome ſenſible good, as profit or pleaſure thereby. And therefore that objection concludeth nothing againſt ſins of knowledge. Cap. 1.

To the ſecond I anſwer, 1. That it is not abſolutely, and every way true, that the will is determined by the underſtanding; becauſe, (1.) the will is acknowledged to be free in its operations; which it could not be, did the underſtanding tie it of neceſſity to doe as it dictates. (2.) The will (in regeneration) may as truly and properly be ſaid to be ſanctified, as the underſtanding: but what

Cap. 1. what needs it be ſanctified in the work of regeneration, if it doe alwayes obey the Underſtanding? For ſet but the Underſtanding right, informe that, and make it able to judge wel, and the Will without any more adoe will be ready to doe well. 'Tis therefore manifeſt, that the Will, when ſhe liſteth, ſits as a Queen in the Councell-chamber of the Soul, ſometimes obeying, and ſometimes croſſing the advice of the Underſtanding, and ſometimes adviſing with her ſelf about the thing propounded, and ſtaying for a while the execution of it. 2. But ſecondly, I grant that the Will in ſome ſort follows the judgment of the Underſtanding, and doth what the Mind concludeth may be done; ſo nearly are the one and the other united, that, as it is with a chain, he that toucheth or lifteth up one link, ſtirs the reſt; ſo it is with thoſe two faculties: Look what object moveth Reaſon, the ſame puts alſo the Will into action. Reaſon leads the dance, and the Will follows it; but it is, after it hath corrupted the Underſtanding, and made it ſay as it would

would have it. Two wayes therefore the understanding may be considered. (1.)Simply, and by it selfe, and in that power and ability which it hath to discerne betweene things that differ, and conclude,*quid æquum*,*quid iniquum*,what is good,and bad. (2.) Compoundedly, as it is mixed, and corrupted with & by the will and affections. Take it the first way, the will doth not alwayes obey it, but *pro imperio*, doth many things clean contrary to the verdict of it, according to the speech of *Medea* in the Poet,*Video meliora proboque*, *deteriora sequor*, I see the best things,and approve them,but I follow the worst: take it the last way,& it alwaies doth what it alloweth,& judgeth is good to be done. It is a known conclusion, that *intellectus practicus est in potestate voluntatis*, the practicall understanding is in the power of the will, that is, (though while it doth nothing but contemplate,it doth &may without disturbance discern and judge of things as they are,yet)when it is to give judgment of a thing to be done, it is under the hands & at the mercy of the wil and Cap. 1.

Cap. 1. affections, to say what pleaseth them (as the Prophets were, to whom the people imperiously said, *Prophesie to us smooth things, Esay* 30.10.) And when it hath contrary to its own knowledge (like a Judge corrupted, or *Aaron* over-power'd, *Exo.*32.) given in the thing to be good which is evill; then (as the Israelites obey'd *Aaron*, after he had said, as they would have him, *These be thy Gods, O Israel, which brought thee out of the land of Egypt*) the will consenteth to the doing of it, and commandeth it to execution. Now, it is enough to constitute a sin of knowledge, that the sin be against that judgement which the understanding left fairly to it self, can and would give of it, though the judgement of reason, corrupted and besotted by the will and affections for the present, be for it. There are then sins of knowledge.

2. There are sins also of *deliberation*; which a man may be said to commit, when he doth not onely know, *in universali*, in the generall, that such a thing is evill, but knoweth in particular, and obser-

obſerveth, that he is about to doe a thing which is evill, and yet reſolveth to goe forward with it; when the ſin to which he is tempted, cannot (either through the ſmalneſſe, or ſuddenneſſe of it, or the diſtraction and diſtemper of his mind) eſcape him, but he muſt needs have it in his eye and thoughts. and yet conſenteth (as I may ſay) in cold blood, and with perfit deliberation, this I call a ſin *perfectly deliberate.* Cap. 1.

By an example or two of deliberate actions we may judge what are deliberate ſins: take we therefore the actions of *Eſter* and *Moſes* for our inſtances.

Of *Eſters* we read, *Eſter* 4. *v.* 11, 14. *There is a Law* (ſaith *Eſter* to her Uncle) *that whoſoever preſumes to goe uncalled into the Kings preſence, ſhall die, except he hold out his golden Scepter:* here was her knowledge and judgement of the dangerouſneſſe of that action, not onely in generall, but in her ſelf too; yet (ſaith ſhe) I will goe, and *if I periſh, I periſh, ver.* 16. Here was her conſent to the action, after ſufficient knowledge and conſideration of the danger. Such alſo

Cap. 1. was the departure of *Moſes* out of Egypt, *Heb.* 11.24,25,26. He firſt conſidered ſeriouſly what it would coſt him, if he left the Court of Egypt, loſſe of many pleaſures, with certain and unavoidable afflictions; then having well conſidered, and digeſted the diſcouragements, he concluded to leave Egypt. He *choſe rather, &c.* ſaith the Apoſtle, *ver.* 25. *eſteeming*, accounting *the reproch of Chriſt greater riches, &c.* which words imply, that he ſeriouſly weighed things, and then concluded what he would doe.

By theſe conſiderate actions we may ſee what are deliberate ſinnes. A ſinne is propounded to a man, he findeth it clearly to be a ſinne, he apprehendeth it to be dangerous to his ſoule; yet for *Dinahs* ſake, for the profit or pleaſure which it bringeth perhaps with it, he will doe it: this man ſinneth with full deliberation. Too many there be that ſinne thus. Thus ſinned *Cain*, when he murthered his brother *Abel*, *Geneſ.* 4. thus *Simeon* and *Levi*, when they ſlaughtered the Shechemites, *Gen.* 34. and thus

thus *Ioſephs* brethren, when they ſold him into Egypt, *Gen.* 37. For the ſins were ſo foule, that they could not chooſe but know them; and by their plotting how to execute them, it appeareth that they had a ſerious and ſufficient conſideration of them: they ſtole not from them ſuddenly. Such alſo was *Herods* beheading of *Iohn Baptiſt* in priſon, *Matth.* 14. For it is ſaid, (when the wanton, that had pleaſed him in her dancing, requeſted to have the *Baptiſts* head in a platter) he *was ſorry*, *ver.* 9. but yet for the oath, he yeelded. This his ſorrow and anguiſh of mind argueth that he knew and conſidered it to be a foul ſin, before he conſented: for his anguiſh proceeded from the ſenſe which he had of the greatneſſe of it. This was therefore a ſin of advertency and deliberation; and too full is the world of ſuch ſins. Cap. 1.

Now both theſe acts of the underſtanding are required to make up a preſumptuous and mortall ſinne: a ſinne of knowledge, if it be not alſo eſpied before it break out, and that throughly

Cap. 1. too, reacheth not to the height of a presumption. For the sins which S. *Paul* speaketh of, *Rom.* 7. were not presumptuous sins and yet they were such as he knew to be sins, as we may see, *ver.* 15. *I allow not that which I doe, what I hate that I doe:* if what he did amisse, he allowed not, but hated; then doubtlesse he knew them well enough to be sins: and many things we doe daily, which we know to be sins, but yet they are not such as *grieve* the Spirit, because they are little or nothing observed, till they be past recalling. S. *Austin* compareth a sin which hath not our compleat consent, to *Eves* taking and tasting of the Apple; and a sin which is committed with full consent, to *Adams* eating it. And he saith, that as while *Eve* onely tasted it, the sin was but an *Embryo*, an imperfect birth; but when *Adam* came once to eat it, then it was fully finished: So while a sin propounded, is onely cherished by the affections, and committed suddenly through their alone work, it is but an imperfect brat; but if the rationall parts of the soul conclude and imbrace

brace it, if the Will, after the Understanding hath well noted it, doe give consent to it, then it is a deep and a compleat transgression. Cap. 1.

But some Writers [a] seem to require two things more to the constitution of a *Spirit-grieving* sin, namely that it be done *totâ voluntate*, with the whole will, without any reluctancie, and *solâ voluntate*, with the will alone, without any strength of passion inclining the wil unto it; if it be committed with reluctation, or through the sway of passion, though it be deliberately consented to and committed, yet (say they) it is but an infirmity. *Object.*

[a] Vide Zanch. l. 2. m. scel. c. 2.

This Objection consisteth of two parts, and therefore must be answered by parts.

To the first part therefore, namely, that *ful consent* without any *reluctation*, is required to a presumptuous sin, I answer *To the 1. Obj. Answ*

1. If this be true, then there are very few, or rather no presumptuous sinners, (set the Devill and some few that sin of malice, aside.) For whensoever an evill (especially if it be *in materia* 1.

Cap. 1. *gravi*, of a high nature in it ſelf) is propounded; if there be any ſenſe of it, there will be a giving back, a bearing off, even in the worſt. The underſtanding and the conſcience will hold off for a time, becauſe it apprehendeth it to be offenſive to God, and deſtructive to the ſoul, and ſo will the will too, becauſe it is moved by the judgement, and putteth on or flies back, as the mind adviſeth him: as there is in a Dogge, when a piece of meat is preſented to his eye, under the reach of a man ſtanding by with a cudgell in his hand, forwardneſſe to take it, becauſe he apprehends it to be good for him; and yet a backwardneſſe, becauſe he ſeeth it cannot be fallen upon without ſome danger: So, there is in moſt men that have uſe of underſtanding, a willingneſſe to ſome pleaſing or profitable ſin, preſented to the conſideration, and yet ſome unwillingneſſe, becauſe they know God ſtands over them *with an iron rod in his hand*, and that, though the ſin (as the forbidden fruit was) be in ſome reſpects to be deſired, yet in regard

gard of the dangerous conſequences, it is to be avoided. Love or feare breedeth ſome degree of reluctancy in all. Cap. 1

2. The renitency of a mans conſcience and will againſt the ſin propounded, addeth to the weight of the ſin, if it be committed. For it argueth the rebellion and preſumption to be the greater, and the action of the will to be the ſtronger. In all thoſe actions in which a man is encountred with oppoſition, he putteth forth more ſtrength, then in ſuch as are done without: if he be to wade againſt a full ſtreame, or a ſtrong wind, he gathereth up his ſcattered ſpirits together, and goeth with all the power and endeavour he can: but if he be onely to walk in a ſmooth path, where he meeteth with no rubs or reſiſtance, his action of going is a great deale more remiſſe. And ſo it is in wreſtling, fighting, or any other action of that nature. It is ſo in the actions of inanimate creatures too: fire burneth more ſtrongly in the Winter, then it doth in the Summer; becauſe of the antiperiſtaſis of cold, which ſtandeth about the

Cap. 1. the fire, and doth after a ſort ſeek to keep it from burning: And ſo it doth, when ye put in water. Now the reaſon why all creatures doe *fortius agere in pugnâ*, put forth more ſtrength in all ſuch actions as they meet with oppoſition in, is, becauſe they have a double work to doe: 1 to doe the ſimple action it ſelfe: 2 to overcome that which hindereth them from doing it. So it is with men in all ſinfull actions; if when an evill is propounded to be done, Reaſon, or Will, or the Spirit of God, make no reſiſtance, then a remiſſe and weak conſent will ſerve the turn, the ſin will be eaſily done: but if Conſcience put in objections, or the Spirit of God by his ſecret motions, breed ſome unwillingneſſe in the will, and ſo ſeek to hinder the ſin; then it cannot be done without an obſtinate and wilfull conſent: A man in ſuch a caſe muſt, *valde velle*, will it ſtrongly, becauſe he hath two works to doe, (1) to yeild to the ſin; (2) to overcome the reluctancy which is made againſt it. *Davids* numbring of the people was the more wilfull, becauſe *Joab* oppoſed

oppoſed him in it, and inſinuated arguments why he ſhould not doe it, 2 *Sam.* 24.3. And ſo are all thoſe ſins, which any man, regenerate or other, doth with an inward reluctancie: reluctancie therefore ſaveth no ſin which is committed with deliberation from being a preſumption. Cap. 1.

3. A man may be ſaid to ſin with his whole will, though he have ſome reluctation againſt it: Becauſe,

(1.) His reluctation is but a velleity, not a will; an imperfect, weak woulding, not an effectuall reſolute willing. A man (to ſpeak properly) is ſaid to will that onely which he doth, if it be within his power. For why is God ſaid to accept the will for the deed, but becauſe where there is a will to doe a work of mercy, or any thing that is good, the deed will follow, if there be no let that over-powreth? If therefore a man give a deliberate conſent to any ſin, his whole will may be ſaid to goe that way, and if he have any renitency againſt it, it is like the ſluggards deſires, a meere languiſhing, ineffectuall

Cap. 1. all velleity, which is as good as nothing.

(2.) Becauſe, before the ſin be done, the reluctation ceaſeth; as long as the will is *in dubio*, in doubt whether it be beſt to doe the ſin, or no, all that while there is nothing done; but when the ſtrife ceaſeth, and the ſcales are caſt toward the ſin, then it is committed, and not before: otherwiſe two things would follow.

1. That about the ſame act there may be a contrary will, a will to doe it, and a will to forbear it; which cannot be with reaſon imagined; for the will determines it ſelf one way, ere any thing be done. A man is walking in the ſtreet about his buſineſſe; no man will ſay that this man hath a will to walk, and a will to ſit ſtill; as long as he ſeeth him walk, he will conclude, it is his will to walk; before he went abroad, he had perhaps a mind to goe forth, and a mind to ſtay at home but this mind of ſtaying at home gave place to his will of walking forth, or elſe he had not gone abroad: So, a man is committing

ting a ſin; no man can with reaſon ſay, he hath a will to commit it, and a will to forbear it, when he ſees him doing it. His doing of it is an argument that his will did fully reſolve upon it, though before it came to execution, it had perhaps ſome averſeneſſe from it. Cap. 1.

2. It would follow, that the Spirit may be overcome by the fleſh, even while he is reſiſting and oppoſing the propounded ſin, if in a regenerate man, the reluctation did not ceaſe ere the ſin were done. But this muſt not be granted, *For he that is in you* (ſaith Saint *John*, 1. *Epiſt. c.* 4. *v.* 4.) *is greater then he that is in the world:* When a man ſinneth, the Spirit of God that luſteth againſt the ſin, is not vanquiſhed while he luſteth, but he giveth over luſting againſt the fleſh, when he perceiveth the party in whom he luſted, wilfully bent to the ſin, and ſo the ſin is committed.

And ſo much for anſwer to the firſt part of the objection, which is, that a ſin to which a man giveth deliberate conſent,

Cap. 1. consent, is not a presumptuous, *Spirit-grieving* sin, except he find in himself no reluctation at all against it.

Answer to the second part. To the second part of the Objection, namely, that a presumptuous sin must be done, *sola voluntate*, with the alone will, without any strength of passion impelling it; I answer,

1. That sins of meer will, are greater then sins of will and passion together: (as colours in the face which arise from the complexion alone, are deeper then such as shew themselves in a fit of passion) for (1) they argue a greater distemper of heart, then sins of passion doe, and declare the will to be, *malè disposita quoad finem habitualiter*, habitually ill-disposed toward that which is good. (2) They are more frequently committed; as weaknesses which come from a sickly temper of body, come more often, then those which are gotten by accident; by heats, or colds, or surfets, or such like occasions. (3) And they are a great deale worse circumstanced, more voluntary, and therefore more odious in the sight of God. And this

this perhaps may be one cauſe, why the ſin of the apoſtate Angels, was more ſeverely puniſhed, then the tranſgreſſion of our firſt Parents. They ſinned *ex mero motu voluntatis*, out of the meere motion of their wills, our firſt Parents through the ſuggeſtion of the Devill ſeducing their wills, which of themſelves were well bent. Cap. 1.

2. But for all this, paſſions are no cauſe why deliberate ſins ſhould not be preſumptuous; for if they be, then two great abſurdities will follow.

(1.) That the ſins of carnall men are leſſe preſumptuous then the ſinnes of the regenerate; becauſe there is more paſſion in thoſe, then in theſe. As womē and children are more full of unbridled paſſions then men are commonly, becauſe they are weaker in their intellectualls, & have leſſe ability to ſuppreſſe and govern them: So are carnall perſons more full of turbulent and unruly paſſions, then men regenerate are, becauſe (though they have the common bridle of reaſon, yet) they want the ſpeciall and the beſt bridle of ſanctifying grace,

Cap. 1. grace, which is able to hold in, and command the ſtouteſt paſſions that are. But that the ſins of carnall perſons are leſſe preſumptuous then the ſins of the regenerate will not be granted. Therefore paſſions are not enough to turn deliberate ſins into infirmities.

(2.) It will follow, that the greateſt ſins that are ordinarily committed are not preſumptuous ſins: for paſſions are the roots of the moſt and worſt offences. It was the paſſion of emulation and anger, that ſtirred up *Cain* to murther his brother; *Simeon* and *Levi* to kill the *Shechemites*; *Theodoſius* to ſlaughter the innnocent *Theſſalonians*. It was the paſſion of luſt that occaſioned the inceſt of *Amnon*, the adultery of *David*. *Abſalom's* rebellion againſt his own father, *Ziba's* falſe accuſation of his innocent Maſter, *Ahab's* oppreſſion of harmeleſſe *Naboth*, *Judas* his perfidious betraying of his Lord, *Demas* his forſaking of his religion and company, aroſe from their unmortified ambition and covetouſneſſe. And what drew *Origen* to offer ſacrifice, and Saint *Peter* to deny his Maſter,

Maſter, and *Spira* to renounce his religion, but a ſtrong paſſion of feare? *The love of money*, ſaith the Apoſtle, *is the root of all evill*, 1 Tim. 6. 10, *which while ſome have coveted after, they have erred from the faith, &c.* And ſo is the love of pleaſure, and the love of promotion. Theſe Devills which are bred and brought up with us, except they be corrected, entice us to many foul enormities. The force of one of which *Niſus* in the Poet feeling in himſelf, cried out, Cap. 1.

--- Diine hunc ardorem mentibus addunt Euriale, an ſua cuiq; Deus fit dira cupido? Virgil. Æneid. 9.

Have the gods, O *Euriales*, put theſe burning luſts into the ſouls of men; or rather is not every mans luſt a god unto him? And ſo I may ſay of all the reſt. Are not Joy, Grief, hope, fear, deſire, and whatſoever paſſion elſe, for their power to draw men into ſinne, like ſo many Deities? Certainly, their power is great where it is not ſuppreſſed by reaſon and grace, and the firſt promoters of the foulеſt ſins they are. But what? ſhall we therefore call theſe ſins infirmities, becauſe they are che-

Cap. 1. rished and occasioned by passions: This were to open a door to all licentiousnesse, and to make men careleſſe either in preventing, or repenting their fouleſt impieties.

3. Great reason there is why a sin should be denominated by that faculty which giveth it a being; and that is, in a deliberate sin, the will, not the affections. For notwithstanding them, the will may refuse the sin suggested: they can doe no more then the Devill did to *Eve*, perswade, and incline, they cannot determine the will: for that is Lord of its own actions, and determinable only by it self. The passions are the midwife, the will is the mother of a deliberate sin, and therefore as in other things we use to ascribe the effect to the cause which produceth it, not to inferiour adjuvant causes which onely contribute to it: so in this, the sin which is beholden to the will for its being, though passions help it forward, is rather to be given to the will, then to the affections, and to be denominated a sin of wilfulnesse, rather then a sinne of weak-

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weakneſſe. The reaſon is, becauſe there is in ſuch a ſin, a great deale more of the producing cauſe, the will, then of the helping cauſes, the paſſions: and every denomination is *à praſtantiori*, or *à majori*, from that which is in the thing denominated, either in the chiefeſt manner, or greateſt meaſure. We doe not uſe to call a Blackmore white; Why? becauſe he is more black then white (being white onely in the teeth;) nor to ſay, that that water is cold, which hath in it more degrees of heat then cold: nor can we call a deliberate ſin an infirmity (though ſome good ſtore of paſſion be in it) becauſe there is more of wilfull ſtubbornneſſe in it, then humane frailty and weakneſſe.

One diſtinction I will adde for the better explaining of this, and that ſhall be of ſins about which paſſions are buſied. They are either preſent, or after ſins.

1. Preſent ſins, are ſuch as muſt be done ſuddenly without any demurres at all, *ſub gravi incommodo*, upon the perill of ſome great inconvenience. Thus

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was *Peters* firſt denyall of his Maſter, *Joh.* 18. 16, 17. At the Hall door, as he was ſeeking to get in, he was encountred with a ſudden dangerous queſtion, *Art not thou one of this mans Diſciples?* which he had no liberty to pauſe upon, ere he gave his anſwer, but was preſently to ſay, Yea, or No. The queſtion being asked, fear of death and danger ſurprizeth him, and he denyeth his Maſter. Such was the ſin of that * *Italian*, who being ſuddenly aſſaulted on unequall terms by an old enemy (though fainedly reconciled) with a drawn Rapier, was put to this hard choice, either to deny God preſently, or to die: fear of death ſeizeth on this miſerable man, and to ſave his life he denyeth his God. And yet that did not ſave it neither: for when he had denyed God and blaſphemed, that Devill incarnate who urged him to it, ran him through the body, with theſe words, *O this is a noble revenge, which doth not onely deprive the body of temporall life, but bring the immortall ſoul into endleſſe flames.*

* Bodin. *de Repub.* l. 5. c. 6.

2. After-ſins, are ſuch as are not to be

be done ſuddenly, but at our leiſure, or at a convenient time, when we think good. Of this kind was the ſin of *Judas* in beheading his Maſter, the ſin of *Herod* in betraying *John Baptiſt*, the ſin of *Amnon* in defiling his ſiſter. Theſe perſons were not limited to a minute, an houre, or any ſhort ſpace of time, after that they were tempted either by their own luſts, or friends to theſe ſins: they had liberty enough to pauſe, and conſider with themſelves, whether theſe things were lawful to be done or no: they had time (as we uſe to ſay) to ſleep upon it, and to take counſell of their pillows. And of this ſort commonly are the groſſer ſort of ſins. Cap. 1.

Now of theſe ſins, the firſt are extenuated by paſſions: if a man being in a fit of paſſion commit a ſudden ſin, it is but an infirmity, becauſe it hath little or nothing of the will and underſtanding in it; the ſuddenneſſe of the ſin, and the ſtrength of the paſſion preventing deliberation about it, and intercepting that aid which the ſuperiour faculties might ſend it, if they had time. But the

Cap.1. ſecond ſort, future ſins, are not extenuated (ſo farre as to change their nature, and become but humane frailties) by the paſſions which do accompany them: becauſe he that committeth them, hath time and liberty to bridle and ſubdue thoſe unruly paſſions, and bring them under the dominion of reaſon and grace, and conſequently to forbeare the ſinne to which they do but incline, not determine him. As our Saviour turned *Peter* off, when he gave him bad counſell, *Math.*16. with, a *Get thee behinde me Satan*; So a man may and ſhould ſhake off his ſeducing luſts, whē they perſwade him to offend God. God told *Cain* that he had put his rebellious affections of anger and emulation under his power, *Gen.*4.7. (if that be the meaning of the place, as it is in the judgement of moſt interpreters, if we may believe *Vatablus* upon his word: For he ſaith, *Omnes fere referunt hæc ad peccatum*, all in a manner referre theſe words to ſinfull affections, not to *Abel.*) And ſo he hath put them under ours, at ſuch times eſpecially, when they lye

Vatabl. notæ in Gen 4. ver.7.

lye perſwading us to any ſin, which is to be committed hereafter, not preſently. And therefore ſuch ſins cannot be excuſed by them. I will ſhu t upthis with a ſimilitude; When the winds are ſo high, and the rocks ſo near, that the Pilot hath no time to uſe his skill and induſtry for the ſaving of the Ship, or no wits about him through feare; if the Ship in which he is, run upon ſome rock, and be wrackt; it is in reſpect of him an involuntary ſhipwrack; but when the rocks be afarre off, and the ſtorme ſomewhat favourable, ſo as if he will but beſtir himſelf and uſe his skill, he may keep the Ship from a rock, and ſo preſerve it; if then it run upon a rock, it may be truly ſaid to be wilfully loſt, notwithſtanding the ſtorme. So, when ſtrong paſſions and preſent occaſions of ſin meet, and the man thus beſet hath no time or ability to uſe his intellectuall faculties for the avoiding of the ſin, if he fall into it, it may well be reputed involuntary and an infirmity: but it the winds of paſſion b'ow gently, and the rock of ſin toward which they

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Cap. 1. would drive him, be not so neer, but that he may easily shun it if he use his care and skill, if then he split himself against this rock, and commit the sin, it is a wilfull and so a presumptuous sin, notwithstanding his passions. And so much for answer to the two objections.

2. By this that I have said, may be seen what the sins be, which grieve the Spirit. I should now prove that such sins doe grieve him; but that I shall doe at large, when I come to shew what the wofull effects are of grieving the Spirit, which is my third generall head. I hasten now to shew the reasons why these kinds of sins doe grieve him.

Reas. 1. 1. The first reason is, because they may without much difficulty be avoided by the help of that habituall grace, and those actuall aids which God affords men in the time of temptation: as we may see, 2 *Cor.* 12. where we read, 1. that S. *Paul* was troubled with *a prick in the flesh, and buffeted by the messenger of Satan*; 1. tempted to some grosse sin, some inordinate fleshly act, as expositors think; 2. that being thus assailed, he

he *beſought the Lord thrice*; i. e. called and cried earneſtly for help; 3. that upon his ſuit he received this gracious anſwer, *My grace is ſufficient for thee.* From all this layed together, it appeareth, that the regenerate are ſufficiently enabled by the grace of God, to prevent thoſe fouler ſort of ſins, to which they are tempted, if they be not wanting to themſelves, but are carefull to ſeek God, and to uſe convenient helps. *Cogimur peccati motus ſentire, ſed non conſentire.* Bern. Which alſo is evident by reaſon: For, Cap. 1.

(1.) The groſſer ſort of ſins, (for ſuch are all deliberate ſins commonly) are familiarly known to be ſins, both by the light of nature, and the help of Scripture, as the Apoſtle intimateth, *Gal.* 5.19. where he ſaith, *The works of the fleſh are manifeſt*, that is, apparent to mens underſtandings to be works of the fleſh, (what pretences ſoever a naughty heart may bring to the contrary.) *Vix in talibus hallucinatur intellectus*, ſeldome or never doth reaſon miſtake in them.

(2.) They are eaſily obſerved, becauſe

Cap. 1. because (1) the occasions and opportunities leading to them, and serving for the acting of them, are not daily or suddenly presented: no man hath occasions thrust into his mouth at all times of being drunk, of stealing, of murther, perjurie, &c. they are for the most part sought after: (2.) When the temptation, time, place, and all circumstances inducing to such sins are met, being they are so well known to be sins, the conscience commonly giveth back, (as a man upon the assault of a mastiffe dogge) and by propounding reasons against them, doth as it were back-bias the will, and the Spirit putteth in too. For these causes they are for the most part espied, before they can be committed. And because they are so well known, and observed, they may without much difficulty be avoyded, if a man provide for them; (as the rifling of a mans house may, when he knoweth before-hand, that theeves are comming to his doores.) Now because they may be thus easily prevented, they are usually most willfully committed, and therefore cannot but *grieve the Spirit.* 2. Be-

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2. Because by such sins a man revolteth from Christ, and as much as in him lyeth, giveth his Scepter into the hands of sinne: as we may see, *Rom.6.12,13,14,16,&c.* where 1. the Apostle exhorteth us, not to let sinne reigne in our mortall bodies. 2. Sheweth us, when it is that we permit sin to reigne, namely, when we yield up our selves thereunto, and willingly obey it in the lusts thereof, when upon its command we run into any deliberate wickednesse. *Sin reigns* (saith S. *Augustine*) [a] *if thou consentest: Sin reigneth* (saith *Pet. Martyr*) *when we* [b] *obey the lusts of it, when we check and chase away the impulsions of the Spirit, and doe that which is evill, against our consciences.* And *Ursin* defineth a reigning sin to be that, which [c] *the sinner doth not resist by the grace of the holy Ghost.* What though he be not one that letteth sinne reign in him habitually? Yet he suffereth it to reign over him actually, in that particular sin: And what though he doe not in his sinning *formally* intend this? yet *virtually* he doth that which is a trans-

Reas. 2.

a Aug in Psal. 51. *Ineſt peccatum cum delectatio, regnat peccatũ ſi conſenſeris.*

b P. Mart. in Rom. 6. *Regnat peccatum cum paremus cupiditatibus, divini Spiritus impulſum pellimus, & agimus contra conſcientiam, aut conſcientiâ vitiatâ.*

c Urſin. Catech. de pec. diſcr. *Peccatum regnans eſt, cũ peccans non repugnat per Spiritus ſancti gratiam.*

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transferring of the Kingdome from Jesus Christ to sin, and so God will account it. When that enemy of God and his lawes, *Antiochus* would have a Jew to renounce his religion, all that he required was, that he should taste Swines flesh: esteeming that one particular breach of one law, a revolting from the whole, as we may see, 2 *Mac. chap. 6. & 7.* And *Eusebius* telleth us, that when *Nicetes* and *Herod*, two Governours under *Verus* the Emperour, would have had *Polycarpus* to forsake the Christian religion, that he might save his life; they importuned him but to sacrifice, and to say, Lord *Cæsar*: they deemed this act in a Christian, or Jew, enough to make and signifie an apostasie from their God. And therefore the Worthies mentioned in those two Stories, chose rather to be tormented to death, then to do so. And so is a wilfull consenting to one single evill act, accounted a cashiering of Christ, and a choosing of sin to be our Lord, both by God who grieveth at it, and by the devill, who glorieth in it.

Euse. eccl. hist. l. 4. c. 15. Engl.

Which

Which being ſo, nó mervaile Af a voluntary ſin doe trouble Gods Spirit. It is high treaſon for a ſubject to withdraw his alleageance from his naturall Prince, and become a ſervant to his enemy: and it cannot be leſſe then arrant treaſon againſt Jeſus Chriſt the King of the Church, to leave him, and become a ſervant to ſin, which is not onely an enemy, but enmity it ſelf againſt him. It is a rebellion, and an odious rebellion. Cap. 1.

1. It is a rebellion, becauſe we have no power to diſpoſe of our ſelves. So the Apoſtle telleth us, 1 *Cor.*6.19. *Ye are not your own*, we are not our owne and why? 1. becauſe he hath *bought* us, and bought us dearly, *with a price*, 1 *Cor.* 6. 20. and with a great price too, not *with corruptible things*, but *with his own precious blood*, 1 *Pet.*1.18,19. 2. Becauſe we have by a voluntary act in our Baptiſm, and many times ſince reſigned up our ſelves unto him.

2. It is an odious rebellion too: the reaſon is, becauſe it is a leaving of a good for a bad, a royall for a baſe King,

as

Cap. 1. as the Apostle reasoneth, *Rom.* 6. 20, 21, 22. *When ye were servants of sinne, ye were free from righteousnesse. What fruit had ye then in those things, whereof ye are now ashamed? but now being freed from sinne, and become servants to God, ye have your fruit in holinesse, and the end everlasting life.* In these words S. *Paul* compareth both services, and that in two things.

(1.) In their present condition, the service of sinne (saith he) is a base, ignoble service: and that is intimated in these words; *Whereof ye are ashamed now.* The service of Christ is an honourable service, and that is implied in those (*Ye have your fruit in holinesse.*) There cleaveth to every foul sinne a turpitude, which blemisheth the reputation of sinfull men, who therefore are called in Scripture *vile persons*; and such is the excellencie of virtue and holinesse, that good men though clothed in ragges, are honorable in the esteeme, not only of such as feare God, but of the wicked too (though they are loth to confesse it alwayes.)

(2.) He compareth them in their issues:

iſſues: the ſervice of ſin is unprofitable, (*what fruit had ye then?*) the ſervice of Chriſt is very gainfull, (*Your end everlaſting life.*) Can it chuſe therefore but be irkſom to God, when a man forſaketh a Lord ſo great and good, for a maſter ſo baſe and bad? *Shall I take the members of Chriſt and make them the members of a harlot?* As if he ſhould have ſaid, If I ſhould do ſuch a thing, I ſhould horribly diſgrace my head, and therefore I will never do it. So doth every wilfull ſinner, becauſe he maketh himſelf of a ſubject of Chriſt a ſervant of ſinne, offer a notorious affront and indignity to Chriſt, and therefore *grieveth his ſpirit.* Cap. 1. 1 Cor. 6. 15.

3. The third reaſon why ſuch ſinnes greive him, is, becauſe they argue a contempt of his gracious works in the ſoul. It is the Spirits work in the regenerate to ſanctifie and draw over the defaced image of God again in their ſouls, to ſeale them for the day of redemption, and mark them for Gods children, to teſtifie unto their ſpirits that they are the ſonnes of God, and (which *Reaſ.* 3.

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a Gal. 5. 17. and a by his effectuall motions dissivading them from every way of wickednesse. Now they that sin presumptuously, as they venture the blotting of Gods image, the breaking of that seal, the losse of that testimony, for the satisfying of some base lust; so they oppose such sweet inspirations as he breatheth into their minds to withhold them from sin. The Spirit seeketh to hold in the sinner, he again shaketh off the Spirit in his motions, that he may commit his sin: this must needs adde much to the weight of that sin; And so it doth, as we may see *Heb.* 10. 26, 29. where the Apostle argueth the great danger of them that sin willingly, after they have received the knowledge of the truth, by two reasons: 1. By the disgrace which they bring to the bloud of the covenant, *They tread it under their feet, as if it were some vile and cheap thing.* 2. By the contempt which they offer

offer to the Spirit of Grace: because in spite of him and his good motions, they will goe forward to perfect their sinne which they have in chase, therefore they contemn him: and therefore their sin for the grearnesse of it, is almost an unpardonable sin. It was a great aggravation of *Balaams* sin, that when an Angel was sent from heaven to stand in his way with a drawn sword to hinder him in his sin, yet he would on. And it was not so much the matter of the Israelites sins, (though in that respect they were foul enough, pollutions of the Lords house with heathenish abominations) as their manner of committing them, that brought inevitable calamity upon them. 2 *Chro.*36.14,15,16. *They mocked the messengers of God, despised his words, and misused his Prophets*; and what then? *The wrath of the Lord came upon them, and there was no remedy.* If by a mans slighting the good will of an Angell, or the work of a Minister in seeking to restrain him from his sin, the sin be encreased; how much more will a neglect of the Spirit himself add to its

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Cap. 1. greatnesse? *O ye stisse-necked* (saith Stephen to the Jews) *ye have alwayes resisted the holy Ghost, Act.7.51.* They are part of the last words in his invective against them, which he putteth in to make up the weight of their sinnes.

4. A fourth reason why such sinnes grieve the Spirit, is because they pervert and put the patience and mercy of God, and the merits of Christ to a wrong use, an use cleane contrary to Gods intention. What Gods end in bearing patiently, and dealing mercifully with men, is, we may see, *Rom.2.4. Despisest thou the patience, &c. Not knowing that the goodnesse of God leadeth thee to repentance?* The Apostle is not to be understood of the *event* of Gods goodnesse, for that is, through mens folly, too often, obstinacie in sin; but of Gods *intent*, he aimeth at their repentance in his patience. And S. *Peter* telleth us, *2 Pet.3.9. The Lord is patient toward us:* and why is he so? *not willing that any should perish, but that all should come to repentance:* this is the end of his patience. And so it is of CHRISTS death too,

1 *Pet.*

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1 *Pet.* 2. 24. *He bare our ſins* (ſaith S. *Peter*) *in his body on the tree, that we being dead to ſin, ſhould live to righteouſneſſe.* But now, he that ſinneth wittingly and willingly, turneth them about to a contrary uſe; namely to the emboldning of himſelfe in ſinne. For no man ſinneth willingly, but he preſumeth and beareth himſelf boldly upon Gods mercy in Chriſt, and ſecretly ſaith to himſelf when he is about to ſinne, as *Jonah* did when God would have him go to Ninive and he hung back, *God is a mercifull God*, and repents him quickly, if (perhaps) he be angry for the preſent, and intend me any puniſhment. And for this cauſe doe we commonly call theſe deliberate ſins *preſumptions*. It is true, men will not for ſhame acknowledge that they continue in ſin upon ſuch bold hopes, but they doe, and durſt not for their lives ſleep ſo long and ſo ſoundly in many a groſſe ſinne, if they had not this pillow to lie on. Doe we not reade of men, ſaying, *I ſhall have peace though I walk after the imaginations of my heart, and adde drunkenneſſe* Deut. 29. 19.

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the abuse of the least creature to a wrong end, much lesse of his patience and mercy. S. *Peter* speaking of some that perverted the Scriptures, saith, *They pervert them to their damnation*, 2. *Pet.*3.16. So they that pervert his mercies, pervert them to their destruction. *Patientia læsa fit furor*, lenity abused is converted into fury. And no marvell, for it is no better then a contempt of the salvation offered in it, and a fighting against God and his kingdome with his own weapons. This is the fourth reason. Cap. 1.

5. A fifth reason of it is, because they are a preferring of the creature above the Creatour. It is no soleciſme to say of some, that they set a higher price on some created good things, then they do on God. For the Apostle sayes of some, (2 *Tim.*3.4.) that *they are lovers of pleasures more then lovers of God*: and of others, (*Phil.*3.19.) that *their God is their belly*. In like manner may we truly say of too many, that they love their profits, or their preferments, or their reputation, or their ease, more then God. This men doe two wayes. *Reas.* 5.

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1. *Directly* and intentionally: and so doe Atheists, who deny God, and place their happinesse in the comforts of this life; and Epicures, who believe that happinesse lieth in pleasure, and that therefore nothing is to be regarded, but to eate and drink and be merry, and leave some *tokens of their jollity in every place*, as we may see *Wisd.* 2.9. and 1 *Cor.* 15.32. Of this sort also, are profest haters of God, who despairing of the happinesse of the world to come, turn God upon their backs, and as *Cain*, fall to building, oppressing, and hunting after their gaine in this world.

2. *Consequently* and implicitely: and so doe all deliberate sinners. The reason is, because, for the gaining of somewhat that pleaseth them, they doe that with deliberation, which is a forsaking and casting off of God. For the doing of a deliberate sin is no better, as we may see, 1 *Sam.* 15.23. where *Saul* is said to have *rejected God*, when he did wittingly and willingly spare *Agag* and the fat beasts of the *Amalekites* against Gods expresse commandement. As he that to save

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ſave his life cuts off a limb, ſheweth hereby, that he prizeth his life above his limb: and as mariners who in a ſtorme to ſave the ſhip, caſt their goods into the Sea, ſhew plainly, that they eſteeme the ſhip more then the goods; and as folke that goe to market, and for ſome commodities which they ſee there, part with their money, declare by ſo doing, that they think the commodity better for them then their money: So, they that to enjoy profit, pleaſure, or any created good, are content in ſober thoughts to commit ſome ſin, and to caſt off God and his commandement, doe plainly diſcover, that they think that profit, or pleaſure to be better for them then God is, and that they doe more highly account of them then they doe of God. For otherwiſe they would never for the getting or keeping of them, let goe God and his Commandements, and his ſalvation too, as much as in them lieth. We think that the young man in the Goſpel did more account of his goods and ſubſtance, then of the ſervice of Chriſt, and the heaven-

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ly treasures attainable thereby; because he did part with Christ to keep them still, *Matth.* 19.22. And that *Judas* did think better of the thirty pieces of silver, then he did of his Lord, because for the obtaining of them, he was content to betray him. And we cannot but think that a woman who leaveth her husbands house and company to enjoy the bosome of another man, loveth and respecteth that man more then her husband. So we must needs believe, that he doth value his earthly content at an higher rate then God and his kingdom, who for the enjoyment of it, sinneth willingly, and rejecteth God and his Commandement. [a] And therefore *Theotecnus* the Bishop of *Casarea*, when he would have the noble Gentleman *Marinus* (who was then accused to be a Christian) to let him see whom he esteemed most, God, or his worldly honours, he did set the New Testament and his sword (representations of God and the world) before him, and said, Let me see whether of the two thou wilt choose. His intent was by the election

[a] Euseb. eccle. hist. l. 7. c. 14.

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ction of *Marinus*, to conclude his affection. For when he had taken up the Testament, the Bishop convinced by that, that he had preferred God above the world, encouraged him to be constant even to death, and God whom he had chosen would be constant to him. If he had chosen his sword, the wise Bishop would have gathered that he had esteemed that and the world above God and his Word. And therefore we may conclude, that that man who for the getting of money, or preferment, will lie, or flatter, or forswear himself, or over-reach a neighbour in a bargain, is a lover of profit more then of God: and that he, that for the pleasing of his palate, the filling of his belly with good cheere, or the enjoyment of any carnal pleasures whatsoever, will deliberately steale, be drunk, neglect his calling, spend the maintenance of his family, or commit fornication, adultery, or any other uncleanesse, is a *lover of pleasures more then a lover of God.*

Now, to prefer any created good before God, it is a very great indignity, con-

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contrary to Gods expresse command, and to reason too. *Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy mind. This is the first and great Commandment*, saith our Saviour, *Matt.* 22. 38. Where note, 1. that to *love God*, is to esteem him as a lovely thing, and to desire the enjoyment of him: for love in the reasonable creature includeth the act of the understanding, which is *appretiatio*, a prizing of the thing beloved; and the act of the affections, which is *appetitus unionis*, a desire to be united to it, if it be absent; or *complacentia*, a satisfaction of heart in it, if it be enjoyed. Hence is that known distinction which the Schools make of love into (*amorem appretiativum, & affectivum*) love of appretiation, or of affection. And 2. to love God *with all the heart, &c.* is to love him *corde simplici*, with a single, or sincere heart, *in quo nihil contrarii amoris admiscetur*, in which there is no mixture of a contrary love. What is a contrary love? Not a love of our selves, or of our neighbours, or of Gods good creatures which

Vasq. in 1. 2. dis. 194. c. 3. sub finem.

which he hath given us for our uſe: (for we muſt love our ſelves, and neighbors, *Mat.* 22. 39. it is the ſecond great Commandment: and we may love the creatures, ſee 1 *Cor.* 7. 31.) but a love of our ſelves, or any thing elſe in the higheſt degree. For thus muſt we love nothing but God: that is the meaning of the phraſe. And why muſt God be loved in this manner? Our Saviour telleth us, *This is the great Commandment*: i. the greateſt of all Commandements. And therefore I may well ſay, That to love any created good more then God, is the [a] great tranſgreſſion, i. the greateſt of all tranſgreſſions, Cap. 1. [a] Pſ. 16. 13.

This commandement which is given us concerning the whole Trinity, our Saviour taketh and applieth to the ſecond Perſon, himſelf; and in one place forbiddeth us under the pain of eternall rejection from him, to *love father, or mother, ſonne, or daughter more then him*, Matth. 10. 37. and in another enjoyneth us as it were, under the pain of his high diſpleaſure too, to *hate father and mother, wife and children, brethren and*

Cap. 1. b. Luk. 14.

and sisters, yea and our own life too b *for his sake*, if need be, *i. e.* to love him more then them. It is a great sin and a dangerous then, to set a higher price on any creature then on God our Creatour and Redeemer. And good reason why. For,

1. Is is a *robbing* of God. It is the Kings right to be better loved and more esteemed by his subjects, then their own wives and children, yea or then their own lives; because he is the father of the Countrey, the root and principle of their prosperity, and the very breath of their nostrils, *Lam.* 4. 20. And therefore good subjects out of this dictate of nature, have had a speciall care to preserve the lives of their Soveraigns, as we may see, 2 *Sam.* 18. 3. *Thou shalt not goe forth* to fight; for *thou art worth ten thousand of us:* and to hazard their own lives to save the Kings. For we read, 2 *Sam.* 21. 17. that when *David* was assailed by a mighty Giant, and almost oppressed, *Abishai* (with the danger of his own life) runnes in, succours the King, and kills the Philistim; upon

upon this, swearing with the rest of the Army, that the King should goe in his own person to the battell no more, lest he *quenched the light of Israel.* So, it is Gods right to be more highly set by, then any thing in the world, because he is, *Bonum primum & summum*, the primitive and chief good, the Author of our selves and all that we have, *The Father of lights*, as S. *James* calleth him, *Chap. 1. v. 17. from whom commeth every good and perfit gift.* He is the Author of our beings, and of our continuance in being: If he should draw in his breath, all things would come to nothing, as the beames of the Sunne doe, when the Sunne withdraweth his presence. On him we depend for all things, even from life everlasting to a bit of bread. Sacrilegious therefore are they to God, who preferre the beames before the Sunne, the rivers before the Sea, the creature before the Creator of all. Cap. 1.

2. It is also a disparaging and debasing of God; and so an act contrary to our indebted act of advancing and glorifying his name. To pull a King down, and

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and set a meane subject in his Throne, is a dishonour to that King: to make the servant ride, and the Master walke by his horse on foot, is a disgrace to that Master. So it is a reproching of God, to under-value him, and account of any creature, as the chief good, which he onely is. Now, how that God who hath said, *I am the Lord, there is none but me, and my glory I will not give to another*, how he will take such an act as is sacrilegious, and ignominious unto himself, let any man judge. Every inordinate act, whereby the creature is lifted above the Creator, is like the images of the false gods whom the people chose to worship before Jehovah; of which God sayes, *Ezech.* 8. 3. They are idols of jealousie, they provoke to jealousie: such idols are eye-sores to God, he cannot abide the sight of them. As a man who is wronged in his bed, cannot away with the sight of that person of whom he hath a jealousie: so God cannot abide those sins for whose sake he seeth the base creature exalted above him. No marvell therefore though a deli-

deliberate ſin, by which the creature is advanced above the Creator, and the Creator thereby deprived of his due, and debaſed in his honour, be a ſin of a high nature, a ſin which grieves the Spirit. *The ſoul that doth ought preſumptuouſly, the ſame reproacheth the Lord, and ſhall be cut off*, Num.19.30. Cap. 1. מגדף

6. A ſixt and laſt reaſon, why ſuch ſins *grieve* him, is, becauſe they are ſcandalous, and doe much hurt by their example, to others. I ſay they are ſcandalous, but not ſo much in reſpect of the manner, becauſe they are done deliberately, as of the matter, becauſe for the moſt part, deliberate ſins lie *in materia gravi*, and are ſins in the matter and nature heinous. A ſcandall is a ſtone in a way, at which a man ſtumbleth and receiveth ſome hurt: and ſcandalous ſins are ſuch as other men receive hurt by in their ſouls. Now by the groſſe faults of baptized and regenerate perſons, much hurt is done to other men.

1. They make men *doubt* whether that good way in which ſuch perſons pro-

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professe themselves to walk, be a good way or no: and so, whether they were best keep where they be, (though it be a way of error or profanesse) or leave it for that way wherein they see so many notorious stumblers. And many are hereby made resolute too, to continue in their wicked & ungodly faith, or life, rather then to receive that faith, or live by those rules of life, which such stumblers make profession of. For proof of this, take *Salvians* testimony, for he in many places aggravateth the sinnes of Christians, on this very ground: *Non potest dici de gentibus, &c. It cannot be said* saith he, *of the Gentiles,* [a] *they reade the Gospels, and are unchast; they heare the Apostles, and are drunk; they follow Christ and steal; they lead a bad life, and have a good Law; but it may be said of us.* Well, what of this? he tells us, *in nobis igitur, &c. In us therefore doth Christ suffer reproch, in us doth the Christian Law endure disgrace: for they say of us, Loe what manner of men they be that worship Christ. It is false that they have a good Law, as they say they have: for if they learned*

[a] Salv. l. 4. p. 130. *Non potest dici de gentibus, Evangelia legunt, & impudici sunt; Apostolos audiunt, & inebriantur; Christum sequuntur, & rapiunt; vitam improbam agunt, & probam legem se habere dicunt, &c.* *In nobis igitur Christus patitur opprobrium, in nobis patitur lex Christiana maledictum.*

learned good things, they would be good persons, without doubt; such is the sect, as are the sectators and followers of it. A little after, he brings in the Pagans thus speaking, b *Vide Christianos, &c.* Look upon the Christians, see what they doe, and by that you may easily know what their Christ teacheth. This is somewhat generall. *Salvian* therefore speaks more particularly: *They think basely of our holy Assemblies, which they call incestuous, as if we lay with matrons; and of our Eucharist, as if we did kill children, and suck their blood (ad placandum Deum) to appease our God: (whom we acknowledge to be more highly offended with nothing then with this) But why doe they charge us Christians and us God thus? Cur utique, &c.* Why? onely for their sakes who are called Christians, but are not; who by their flagitious and filthy lives doe defame the Christian name. By these speeches we may gather, how ill the bad lives of Christians made Pagans judge of the Christian way, and consequently what a shadow and blurr, the evill conversation of Professors may occasionally cast upon their profession,

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b Ib. *Vide Christianos quid agant, & evidenter potest de ipso ch. ii. to sciri, quid doceat.* Vide multa ibid. de hoc argumento.

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though in it self never so pure and glorious. A further confirmation of this, is the story of that Indian Nobleman, * *Hathvey* by name, who by the cruelties & insolencies of the Spaniards, of which his miserable Country had wofull experience, was so strongly possest against the Christian religion, that he refused to be baptized. His story briefly is this. This man was persuaded by many plausible arguments to become a Christian: he demanded first, what place was appointed after this life for such as were baptized; answer was made Heaven, and its joyes: secondly, what place they that were not baptized should go to; it was answered, to Hell and its torments: thirdly, which of these places was appointed for the Spaniards. And when answer was made, that Heaven was; he resolved against his intended Baptisme, protesting, that he had rather go to hell with the unbaptized, then to Heaven with so cruell a people.

* Heylins Geog. of. America, pag. 772. V Barthol. Cas Narrat Regionum Jadic p. 41.

2. These foul sinnes done by such men, *encourage others* to do the like: as

as we may ſee *Gal.*2.11,12. where it is ſaid, that *Peters* diſſimulation (of the equality of Jews & Gentiles in reſpect of Chriſt and his Kingdome, now that the ceremoniall law, the partition-wall was pulled down) drew other Jews, yea and *Barnabas* himſelf into the like diſſimulation. And the cauſe why they do ſo, is, partly, becauſe they ſerve mens turns for the juſtification and countenancing of their own faults; and partly, for that they fill their heads with ſecret hopes, that they ſhall do well enough for all their ſinnes, ſeeing that ſuch perſons who were reputed good men, and are now believed to be in Heaven, were guilty of the ſame or worſe. An example of the firſt we have in the voluptuous Deacon *Sabinianus*, who when he was taxed for his looſeneſſe in ſome things, defended himſelf by the example of S. *Hierom*, (though he belyed that good man) which made S. *Hierom* expoſtulate with him to this purpoſe, *Why doſt thou, neglecting thine own wound, defame other men? But be it as thou braggeſt, that I am a vicious liver;* Cap. 1.

a Hier ep. 48. ad Sab. *Quid neglecto vulnere proprio alios uteris infamare? Eſto, ego flagitioſus ſim, ut vulgò jactitas: ſaltem mecum age pœnitentiam. Num mea peccata virtutes tuæ ſunt? &c.*

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as thou hast plaid the wanton with me, so become a true penitent with me also. Must my vices be thy virtues? &c. And, examples of the latter may many among "us be to our selves. For our own hearts " will tell us, that we have too often " whispered thus much to our souls, " Was not *Noah* drunk? Did not *Jacob* " over-reach his brother? Playd not " *Samson* the wanton with an harlot? " And did not *David* defile his neigh- " bours wife: and *Peter* dissemble his " religion, (as I may say) and denie his " Master? And was it not well with all " these in the end? Why should I be ni- " cer then these men were? Or why " should not I believe, I may do as " well, notwithstanding my drunken- " nesse, whoredom, fraudulent courses, " adulterous pranks, &c. as *Noah*, *Jacob*, " *Samson*, *David*, *&c.* did? Well doth S. *Paul* therefore compare such sins to Leaven, 1 *Corinth.* 5. because a whole society of men may be infected by bad examples in these, as easily as Dough may be over-spread with the Leaven that is in it. This was it that moved him to

to write so earnestly to the Corinthians, to excommunicate that incestuous wretch that was among them, that so they might not by that bad example be drawn into the like lusts, 1 *Cor.*5.7,13. And for this cause among others, do the Churches of Christ thrust such open and notorious offenders out of their society, till their repentance procure their re-entrance. And for this reason too doth God most sharply punish them; [a] *Whosoever sinneth greatly* (saith Salvian) *without the offence of others, doth purchase damnation onely to himself; but he that causeth others to blaspheme, casteth very many together with himselfe into destruction, and it is needfull that he be for so many guilty, as he hath drawn with himself into guilt.* Cap. 10.

3. Such sins occasion wicked men to *speake evill* of God, whose professed servants the sinnners are, as we may see 2 *Sam.*12.14. *By this deed* (saith *Nathan* to *David*) *thou hast given great occasion to the enemies of God to blaspheme.* This the Apostle intimates in the reason of his exhortation, 1 *Pet.*2.12. *Have your con-*

[a] Quicunque sine blasphemiâ aliorum gravitur peccaverit, sibi tantum affert damnationem; qui autem alios blasphemare fecerit, multos secum præcipitat in mortem; & necesse est ut sit protantis reus, quantos secum traxerit in reatum.

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versation honest among the Gentiles, that whereas they speak against you as evill doers, they may by your good works which they shall behold, glorifie God in the day of their visitation. And v. 15. *It is the will of God* (saith he) *that by well-doing ye may put to silence the ignorance of foolish men.* The meaning is plainly this, that by their good conversation they wil either keep thē from rayling at the Christian faith and name, or else silence them when they are rayling; & so by their evill and unseemly deeds, they would open their black mouths to blaspheme Christ and his Gospell: and therefore they should have a great care of their lives.

So that we see, that open sins done by men regenerate, are scandalous, and do much hurt. I may adde, they do much hurt a great while together, it may be to the worlds end. Four things there are considerable in sin; the *act*, the *guilt*, the *stain*, *and the scandall*. The *act* is quickly past, but the rest have long lives: the *guilt* remaineth for ever, if it be not taken off by repentance; the filth or *stain* continueth even when the guilt

guilt is removed. *Sanato vulnere manet cicatrix*, as the ſcarre remaineth after the wound is healed, ſo doth the infamie and diſgrace of the ſin, when that is remitted. Witneſſe *Ieroboam*; it lyeth, and will lie as a blemiſh upon his name to the worlds end, that he made *Iſrael* to ſin. And ſo the ſcandall continueth too, after the ſin is committed, and the ſinner deceaſed. As an arrow when it is out of the bow, though it be ſhot into a place where it may do much miſchiefe, cannot be recalled; ſo a ſin once done cannot be undone, though it do never ſo much hurt. The perſons and ſinnes of *Solomon*, *David*, *Peter*, and many more, are paſſed away long ſince; but not the hurt which they did to others by their examples. It is a queſtion in the Schools, whether the damned have their greateſt puniſhment at firſt: and ſome conclude it negatively, they have not: their reaſon is, becauſe they have not finiſhed all the miſchief at their death which they will do. For when their bodies are in the grave, and their ſoules in hell, their ſins are above Cap. 1.

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ground, and live in the memories of men, and so may doe mischief daily, even to the worlds end; and therefore as the hurt of their bad examples increaseth, so doth their punishment. Whether the paines of the damned be increased by this, I know not; but sure I am, the thing is true, mens sins doe hurt, when they themselves are turned to ashes.

And therefore such sins cannot chuse but *grieve Gods spirit* exceedingly, and provoke him to just anger. For he is very jealous of his own glory, and desirous of the eternall good of men, and by consequence much moved at any thing which eclipseth the one, or hindreth the other. *Because by this deed thou hast made Gods enemies blaspheme, the child shall die, and the sword shall not depart from thy house*, saith the Prophet from the Lord to the King. 2 Sam. 12.

Our Saviour sayes more, *Mat.* 18. 7. *Woe to the world because of offences*; he meaneth not *passive* offences, actions which men (though they have no just cause,) doe (through ignorance, ill affections,

fections, raſhneſſe, pride, or any other cauſe) ſtumble at: for then woe to every man; for who can walk ſo wiſely, or ſo blamelesly, as to prevent all captious exceptions or cavills? Nay then, woe to our Saviour himſelf; for his Diſciples told him, that the *Phariſees were offended at him*, *Mat.*15. But he meaneth *active* ſcandalls, ſcandalls truly and properly given, ſuch things as carry ſomewhat in their foreheads, which men cannot chooſe but be offended at. Now, to them that caſt in theſe ſtumbling blocks, woe; and to them that ſtumble at them, woe too: for he that is the bad example, and they that follow the bad example, ſhall be puniſhed for company, the one for giving, the other for taking. Cap. 1.

We ſee by theſe affections and proper paſſions of deliberate ſins, how ill they become Gods children, (*their ſpot is not the ſpot of his children*, *Deut.*32.5.) and conſequently why they *grieve* Gods Spirit. And ſo we have done with the firſt generall part. לא בניו מומם

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Chap. II.

Whether the regenerate may fall into these sinnes, and whence it cometh to passe.

I Would not have made this a question, but that I finde that there have been heretofore, and are (no doubt) still, some proud and self-conceited sprits who have pleaded for, and do defend the impeccability of the Saints in this life. Of this humor was *Jovinian*: for he taught that men have no sin after Baptisme; and after him those Phantasticks of whom we read in *Vincentius*, That they [a] *presumed to promise and teach, that in their Church, i. in their Communion and conventicles, there is to be found a singular personall grace of God, with which without any labour, study, industry, though they neither aske, seek or knock, whosoever they be that belong to their number are so blest, that being carried in Angels hands, they can never dash their feet against a stone.*

[a] Vincent. Lyrin. commonitor. c. 37. *Audent polliceri & docere, quòd in Ecclesiâ suâ, hoc est, in communionis suæ conventiculo, magna, speciali, ac planè personali quædam sit Dei gratia, adeo ut sint ullo labore, sine ullo studio, sine ulla industria, etiamsi nec quærant, nec petant, nec pulsent, quicunq; ad numerum suũ pertinent, tamen ita divinitùs dispensentur, ut angelicis evectitiantibus manibus nunquã possint offendere ad lapidẽ pede suũ, nunquã scandalizari.*

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These men the Father inveigheth against very sharply, calleth them the ministers of Satan, & compareth them to him: and well he might do so in three respects. 1. Of the similitude of their *doctrine* with the devills, when he came to Christ, *Math.4.6.* The devill taught that the *Angels* should keep Christ so safely, that he *could not dash his foot against a stone*; and they taught that God and his holy Angels do so keep the Saints, that they could not fall. 2. Of the similitude of the devills *deceitful* handling of Scripture: he grounded his doctrine on the 91. *Psal.v.11.* but he corrupted the text, leaving out a main clause, namely (*in all thy wayes*) and understanding that promise *absolutely*, which that clause intimates was to be understood & taken *conditionally*, thus; His *Angels* shall keep thee, if thou beest carefull to keep thy selfe in the *right way*: so, these men grounded their doctrine (without question) on some promises of Gods word; but here was the mischief, they gave them an *absolute* and unlimited construction, which Cap. 2.

Cap. 2. which were to receive a conditionall and a limited conſtruction onely, and ſo corrupted thoſe places. 3. In reſpect of the likeneſſe of their *intention*. That which the devill intended in repeating this promiſe to Chriſt, was not, that he might be comforted hereby, and encouraged to loyalty and conſtancy in the ſervice of God, but that he might draw him to preſume upon his Fathers protection, and throw himſelf from the pinacle of the Temple: ſo, theſe men aimed at the ſubverſion of mens ſouls in this preſumptuous doctrine of theirs, not at their converſion and edification in godlineſſe. *Sicut tunc caput Capiti, &c.* as then the head of unbelievers ſet upon the head of the Faithfull, that he might bring him to ruine: *Ita nunc membra membris* (ſaith he,) ſo doe the members of Satan now ſet upon the members of Chriſt; pretending to comfort them, they intend onely to corrupt them. I will not ſay this is the intent of all thoſe that teach the like doctrine, but yet I will be bold to ſay, it is the naturall iſſue and reſultance of their doctrine. Like

Like unto this was the Doctrine of the *Anabaptists* in latter times, who babled, [a] *That believers and regenerate persons are so perfit, that they cannot sinne, though they doe what is directly against the Law of God: and that therefore (here followeth the mischief of it) it is lawfull for such an one to carry about with him another mans wife in stead of his own. Modo & ipsa sit Anabaptistica secta dedita, so she be an Anabaptist.* I would these wilde brains were alone in this error; and that some men of better note came not within the verge of it; while they teach, (as I have said in the former point) that the regenerate, though they fall into sin for the matter *heinous*, yet never for the manner, or rather the stamp, *presumptuous*. A Doctrine it is (I take it) in its own genius so loose and licentious, that I know not how to fit it with a better censure, then [b] that which Sir *Edwin Sands* hath put upon Rome and Italy; That for a man that were desirous to save his soul at his dying day, and yet deny his body no wicked pleasure while he liveth, no Doctrine like to this.

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a Osiand. Centur. 16. l. 2. c. 4. p. 119.

b *Sands Survey of Religion.* For a man that were desirous to save his soul at his dying day, and yet denied his body no wicked pleasure in his life time, no such Church as that of Rome, no such country as Italy p. 17.

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The contrary to it we may be bold to affirme with good warrant from Scripture, from testimony, & good reason.

First, from *Scripture*: for that teacheth us, that the Saints are not so confirmed in grace, while they are *in viâ*, travelling through the wildernesse of this world to their heavenly countrey, but that they possibly may, & actually doe, fall into many sins, for matter and manner of commiting them, *presumptuous* and grievous. This it teacheth three wayes.

1. By the *admonitions* and serious exhortations which it giveth the Regenerate to look to themselves, and beware of sin, *Joh.*5.14. *Goe, sin no more*, (saith Christ to the man whom he had cured of the palsie,) *lest a worst thing come unto thee.* 1 *Tim.*1.18. *This charge I commit unto thee* (saith S. *Paul* to *Timothy*) *to hold fast faith and a good conscience, which some have put away, &c* Heb.3.12. *Take heed brethren lest there be in any of you an evill heart of unbelief in departing from the living God*, 1 Pet.2.11. *Dearly beloved, as Pilgrims and Strangers, abstain from fleshly*

ly lusts which warre against the soul, Rom. 11.20. *Be not high minded, but feare, &c.* Now, as Gods admonition to *Adam* to beware of eating the forbidden fruit, did intimate that there was in him a possibility of eating it; so doe all those earnest admonitions given in the word of God to the Saints, to take heed of foul sins, signifie their power, yea and their propensenesse too, to fall into them. For else, they are but idle and unprofitable, such as effect just nothing. A serious admonition to an Angel, to take heed that he catch nor a surfet, or that he kill not himself, would be ridiculous; because an Angel is not capable of sickneſſe or death: so would exhortations given to men regenerate be, if they be not capable (through the protection of God) of the sins which they are admonished to take heed of. In all admonitions of this nature, one thing is chiefly intended, and another supposed. That which is intended chiefly, is, the prevention of their sins, I say, that which is *chiefly intended*; for other things are lookt at too, *viz.* the stirring up

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up of vigilancy, care, feare and prayer in them; but these are intended in a subordination to the other, that by these as by means the Saints might be kept from sin, which is the end principally and directly aymed at. That which is *supposed*, is, their possibility of falling into sinne; for, to no purpose should God by admonitions seek so studiously to hinder it, if by his Almighty decree, protection, promise or otherwise, there were in them an absolute impossibility of committing it.

2. By clear and lively propositions of their danger, if they do defile themselves with sin, doth the Scripture also signifie that they may be defiled. *It is impossible for those who were once enlightned and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, &c. if they fall away, to renew them again to repentance.* Heb. 6. 4, 5, 6. *If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearfull looking for of judgement and fierie indignation.* Heb. 10. 26, 27. *If after they have escaped*

escaped the filthinesse of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein and overcome, the latter end is worse with them then the beginning, &c. 2 Pet. 2. 20. Now, all these demonstrations of the dismall condition of lapsed Christians, would be no better then *vana terriculamenta*, meere scar-crowes, if they were ἐξω βέλους, out of Gun-shot; free from all possibility of falling into sin. Cap. 2.

3. But thirdly, Gods word affordeth us many examples of regenerate and good men, for matter, and manner sinning presumptuously. I will begin with Saint *Peter*, though he be one of the last in order; he fell into a very great sin: for the quality of it, it was a denyall of Christ before men, a sin which Christ promised to requite in the same kind, *Matth.* 10. 33. *Whosoever shall deny me before men, him will I also deny before my father which is in heaven.* And it was not a single denyall, but a denyall with an oath, an imprecation, *Matth.* 26. 74. *He began to curse and to sweare, saying, I know not the man:* The word καταναθεμα-

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thrice: and by the maid that affronted him, she accused him at the door before he entred into the Hall, *Joh.* 18. 16, 17. And therefore he had reason to think, that there was no safe being for him in that place, and liberty he had to have shifted away and prevented any further temptations. Either then he did, or at least might, and ought to have considered throughly of his first fault, before he made a second, and a third. If any of these may be said, his sin could be no lesse then a presumption: for as we have shewed before, negative and interpretative deliberation is of force to constitute a presumptuous sin, as truly as positive and formall, though not in the same degree of presumption altogether.

But it may be objected, that it is said, *Mark.* 14. 72. *That when* S. *Peter thought thereon, he wept*, It seemeth therefore that he did not consider, during that time of his combate, what a sin he committed.

I answer, that those words may be understood of a deep and exact remembrance and consideration of his sin, and

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they imply this onely, that S. *Peter*, till Christ looked back upon him, did not think so sadly and seriously of his sin, as then he did. This is my opinion concerning S. *Peters* sin, with submission notwithstanding to better judgments.

If his sin were a presumption, what was King *Davids*? for he shall be my second instance. Two sins he committed, Adultery, 2 *Sam.*11.4. and Murther, *ver.*15. Foul sins for the nature of them: for of adultery it is said, 1 *Cor.*6.9. *No adulterers shall inherit the Kingdome of God:* and *Heb.*13.4. *Whoremongers and adulterers God will judge.* It is not onely a sin against chastity, and that holinesse wherein every man should *possesse his vessell*, 1 *Thes.*4.4. but against justice too, which requireth that we deale by others, as we would be dealt by our selves. And it is a sin of greater injustice then theft: for this many men will patiently beare, but very few will endure that, as *Solomon* tells us in that place where he compareth them together, *Prov.*6.30,31. *&c.* His other sin was yet a greater then this, a scarlet sin, of

of murther and blood, of which S. *John* saith, 1 *Joh.*3.15. *Ye know that no murtherer hath eternall life abiding in him:* It was the murther of a subject, one that lived under his shadow and protection; of a man innocent and guiltlesse, of a man whom having lately abused by polluting his bed, he should have recompensed; and of a most deserving servant too, who refused to refresh himself with the company and comforts of his wife and family, because the Kings General & the Army were in the field. They were committed too in as bad a manner as may be: the very first act of his sin could not be done suddenly without inquiries who she was, and devises how to enjoy her company, and consequently without deliberation; much lesse the future: when he had committed adultery with the wife, he was so far from repenting of it, that he plotted very studiously how he might kill the husband, adding *drunkennesse to thirst*, and binding two great sins together. The politick progresse of his sin the Scripture sets down distinctly. 1. He Cap. 2.

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hated *Uriah*, when he saw he could not get him to goe home, and father his sin. 2. He projecteth his murder. 3. He executeth it. 4. Having tidings of it, he smoothly dissembleth his knowledge of it and hand in it, as we may see in the story. 5. After the man by his meanes was dead, he did καταδυναῖς *voluptatibus*, obey his fleshly lusts (as Divines think) about nine moneths together, before he repented. I delight not to have *unguem in ulcere*, my fingers in the sores of Gods Saints, or to rake out of the ashes their old sins to their disgrace: the point which I am to prove, putteth me to it: and therefore, I hope, it may be my excuse.

Come we therefore to a third example. King *Solomon* was not onely a regenerate man, but a man of eminency for his parts, a man of extraordinary wisdome and understanding, one that knew Gods will, and his own duty to the full: and for his interest in God, a man so highly beloved, that he was chosen to be the *builder* of Gods house, a type of Christ and his kingdome, and

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a *Pen-man* of holy Scripture, and therefore exceedingly bound to be loyall and constant to his God. Yet he falleth, and into great sins too, into the fond and inordinate love of women, and insatiably too, *of many women*, saith the Text, 1 *King.* 11. 1. *he had seven hundred wives, and three hundred concubines*, *ver.* 32. and that which was worse, into the love of *strange women*, *ver.* 1. idolaters, of whom the Lord had given a charge to Israel, *Ye shall not goe in to them, neither shall they goe in to you*, *ver.* 2. unto these did he cleave in love. This was not all his sin neither: but to outward incontinency he added spirituall adultery. *His wives turned away his heart from God*, *ver.* 4. *and he went after Astaroth the goddesse of the Zidonians, and after Milchom the abomination of the Ammonites*, *ver.* 5. *and built a high place for Chemosh the abomination of Moab, and for Molech the abomination of the children of Ammon*, *v.* 7. *and the like he did for all his strange wives*, *&c. ver.* 8. And who will doubt whether he did these things deliberately or no? for such was his course, this was

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Cap. 2. the trade of a great part of his life, and therefore foul was his fall: ſo foul, that divers of the Ancients, conſidering ſeriouſly the greatneſſe of his ſin, did not onely queſtion his ſalvation, but conclude againſt it.

And what a groſſe ſinne did *Aaron* commit in the 32. *Chap.* of *Exodus*? He made a golden Calf for the people to worſhip, he built an Altar on which they might ſacrifice to it, and he conſecrated a day for the ſolemn adoration of it, *ver.* 4, 5. perfit ſinne, fully finiſht, as St. *James* phraſeth it, *Jam.* 1. 13. And it was committed againſt his *knowledge* and conſcience too: he could not but know, that it was idolatry to worſhip God in the Calf, and that it was his duty to have diſſwaded the people from a ſin ſo vile, and to have ſtood to their mercy, rather then have yielded to their idolatry. It was committed deliberately too; he conſidered, firſt what an unlawfull thing they deſired, and therefore he ſought to put them off, and to cool their hot deſires of the Calf, by asking them for their golden eare-rings

to

to make it with, v. 2. And when he saw they were content to buy their wills dearly, and to part with their jewels for the satisfying of their lusts, he could not but consider also what himself did: He *recived* them at their hand, and *fashioned it with a graving toole, after he had made it a molten Calfe*, ver. 4. Cap. 2.

To these I might adde the examples of *Saul*, *Judas*, *Demas*, *Hymenaus*, and *Philetus*, &c. who all fell into desperate sinnes, but because their regeneration is a thing questioned, I will wave them. And hither also I might referre the parables of the *lost sheep*, the *lost groat*, and *the prodigall sonne*; but that I think these four instances of good men falling, *de facto*, into foul sinnes both for matter and manner, to be abundantly enough to make good my point; That the *regenerate may possibly commit grosse sinnes*.

This hath been the constant opinion of Divines in all ages: of whose speeches declaring this their opinion, I will give you a taste and no more.

2 *Is*

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[a] *Is this a wonder* (saith *Tertullian*) *that any man of approved goodnesse should fall back into sin? Saul who was better then the rest, was overthrown by envy: and Solomon who was enriched with all kind of grace and wisdome, was drawn by women into idolatry. What wonder therefore, if a Bishop, if a Deacon, if a widow, if a virgin, if a Doctor, yea if a Martyr, fall from the rule,* viz. of Gods Commandements? [b] *Let no man wonder* (saith S. *Cyprian*) *that some of those who have confessed the Name of Christ, fall afterward into sins so great, so foule. For it is not their confession that can free them from the snares of the Devill, or defend them who live in the world, from the tentations, dangers, and assaults of the world.* [c] *Call not any man blessed* (saith Saint. *Hierom*) *before he be dead; for as long as we live in this world, we are in fight, and as long as we are in fight, there is no certain victory:*

[a] Tertul. præscr. c. 3. *Estne hoc mirum, ut probatus aliquis retrò postea excidat? Saul, bonus præcæteris, livore postea evertitur: Solomon omni gratia, & sapientia donatus à Domino, ad idololatriã à mulieribus inducitur. Quid ergo si Episcopus, si Diaconus, si vidua, si virgo, si doctor, si etiam martyr lapsus à regula fuerit?* [b] Cypr. l. de unit. eccl. *Nec quisquam miretur, &c. Neque enim confessio immunem facit ab insidiis Diaboli, aut contra tenta iones, & impetus seculares adhuc in seculo positum perpetuâ securitate defendit.* [c] Hier. l. 2 contr. Pel. *Ne beatum dixeris quempiam ante mortem; quamdiu vivimus, in certamine sumus; quamdiu in certamine, nulla est certa victoria.*

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he meaneth, there is no absolute certainty of victory, and by consequent, no impossibility of being foyled by sinne. d *While we are tumbling and tossed upon the sea of this world, we are to be much afraid, lest some tempest or wave swallow up the ship of our souls, or that cruell Pirat the Devill carry it away for a prey.* It is the speech of S. *Ambrose.* e *If we were in that house not made with hands, eternall in the heavens, where no enemy commeth in, we need not be afraid. But now we lie open to three most boisterous and pestilent winds, the flesh, the devill, and the world, who all seek to blow out the lamp of an enlightned conscience, blowing into our hearts evill desires, unlawfull motions, and troubling thee so suddenly, that thou canst scarce know before-hand whence they come, or whither they tend. Of which winds, though two doe sometimes lie quiet, yet from the blast of the third,* (he meaneth the flesh) *there is no respite to be expected,* saith devout *Bernard.*

Fall we a little lower, even to our own times, and we shall see them teach the same Doctrine too.

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d Ambr. in ser. Quad. *In hujus itaq; mundi pelago voluntatibus nobis valde pertimescendū est, ne navem nostr ā aut procella tempestatis abripiat, aut fluctibus absorbeat, aut in æternam prædam piratæ crudelis abducat.* e Bern. in vigil. nat. Dom. ser. 3 *Si essemus in domo illa non manu facta, æterna in cœlis, ubi nullus inimicus intrat, nihil esset timendum, &c.*

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f That the regenerate may rush into reigning sinne, the most sad falls of most holy men, Aaron, David, &c do sufficicently shew, saith Ursin. And Doctor Abbot acknowledgeth, g That the regenerate may sinne with full consent of will, in this or that particular act, though not habitually, and destroy that, in particulari, in particular, which they aime at in their generall intention; and concludeth thus, Non dubitamus hic, We doubt not here, that justified persons do sometimes sinne with a compleat will, so as there is nothing in them for the time, that maketh resistance against the sin: and this, not in the smaller onely, but even the greater sinnes. h They say (saith Zanchy) that I deny that the elect can fall into the fouler sort of sinnes: but it is a calumny; as if I did not know and teach, that the heynous acts of David, his murther and adultery, were sinnes of a high nature. Beza also confesseth, Electis & reprobis omnia peccata esse communia, uno excepto, finalis impœnitentia, That

f Ursin. Catech. de discrimin. peccat. Quod etiã renati possunt ruere in peccatũ regnans, satis ostendunt tristissimi lapsus sanctissimorũ hominũ, Aaronis, &c.

g Abbot. de intercis. gr. p. 206. Non dubitamus hic, plena interdiũ voluntate à justificatis peccari; ita ut nihil sit ad tempus quod resistat, idque non in minutis tantùm sed etiam in majoribus.

h Zanch. misc. depulsi. cal. p. 307. Quod negem electos in atrocissima scelera ruere posse, calumnia est; quasi nesciam, & non doceam, Davidis scelera fuisse atrocissima & gravissima.

i Beza, annot. in 1. Joh. 5.

all

all sins are common to the elect and reprobate, except only the sin of final impenitency

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To conclude, this is the Doctrine of our Mother the Church of *England*: † for thus she saith, *After we have received the holy Ghost, we may depart from grace given, and fall into sin*: her meaning is into vile sins, and into vile sins willingly, as we may see in the first words of that Article; *Not every deadly sin willingly committed after Baptism, is a sin against the Holy Ghost, &c.* She speaketh of mortall sinnes willingly committed, and saith a man in grace may fall into them. So much shall suffice for the proof of it by testimony.

† Articles of Relig. Art. 16.

Now let us see the causes frō wh. this their possibility and proclivity of falling into great deliberate sinnes ariseth.

They may be reduced to two heads. 1. Their inward constitution. 2. Their outward condition.

1. Their inward constitution; which standeth in two things:

1. The diversity of their principles.
2. The liberty of working, or walking according to each principle.

From

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From both these springeth a possibility in the Regenerate of falling into grosse sins.

First, from the *diversity*, or contrariety rather of their principles, which are two, *flesh* and *spirit*, corruption and grace, as we may see, *Rom.* 7.23. *I see another law in my members warring against the law of my mind, &c.* and *ver.* 25. *with the mind I my self serve the law of God, but with the flesh the law of sin:* and in *Gal.* 5.17. *The flesh lusteth against the Spirit, &c.* By which words in both places, we are not to understand the soul and body, which are common to all, both good and bad, nor yet reason and sensuality; but nature and grace, which are peculiar onely to the good. These two powers or principles there are of contrary natures and tempers in all the regenerate, as appeareth by these mentioned places, and by *Gal.* 5.17. where it is said, *these two are opposite one to another.*

(1.) There is *grace* in them, which grace is called by divers names, *a new heart and a new spirit*, Ezek. 36.26. *the law of the mind*, Rom. 7.23. *the inner man*,

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man, ver. 22. *the new man*, Ephes. 4. 24. and *the spirit of the mind*, verse 23. By this they are, (1) inabled to avoid sin, and walk in Gods waies, *Ezek.* 36. 27. which S. *Paul* confesseth, where he saith, *Rom.* 7. 25. *In my mind I serve the law of God, but in my flesh, &c.* as if he should have said, *Ita sum per gratiam constitutus.* I am so framed by grace, that I am made able to take delight in Gods law, and to obey it. The same thing S. *John* teacheth, 1 *Joh.* 3. 9. where he saith, *Whosoever is born of God doth not commit sinne: for his seed remaines in him, and he cannot sin, because he is born of God.* And 1 *Ioh.* 5. 18. *We know that whosoever is born of God, sinneth not: but he that is begotten of God, keepeth himself, and that wicked one toucheth him not:* that is, there is a seed, there is a principle within him, by which he is made able to abstain from such sinnes as bring back men into the power and bondage of that wicked one the Devill: and if he be carefull to live according to the operation of this seed, and principle of grace, he neither will, nor can commit any such sins. By this they

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they are alſo (2) inclined and excited to that which is good; *The ſpirit* (ſayes Chriſt) *Mat.26.41. is willing, i.e.* inclinable to doe well. And *when I would doe good, evill is preſent,* (ſaith S. *Paul*) *Rom.7.21.* He had a mind then to that good, which he had not ſo much ſtrength as to doe. It doth not only ſet the ſcales even, but *caſteth* them toward that which is good; it turneth the face of the ſoule heaven-ward, which before was ſet the other way.

(1.) But ſecondly, there is beſide this, another principle of *corrupted* nature, remaining ſtill in the beſt and moſt regenerate; of which we reade under the names of *Sin that dwelleth in us, the old man, the body of ſin, the law of the members, &c. Rom.6.6.* and *chap.7.* And by this they are enabled and enclined ſtill to that which is evill, as we may ſee, *Rom.7.23. I find a law in my members rebelling, &c. i.e.* oppoſing whatſoever my renewed underſtanding telleth me ſhould be done; and diſpoſing me to the contrary. And *Gal.5.17. The fleſh* (ſaith the Apoſtle) *luſteth againſt the Spirit,*

Spirit, i. as *Agar* was of a contrary disposition to *Sarah*, and was alwayes envying and murmuring against her, and withdrawing the affections of *Abrahams* servants from her, another way: so, is that emulous adversary of grace always whispering against it, and alluring our souls to those evills which are against the desires of it. Hence it is that Saint *James* saith, *Chap.* 1. 13. that *every man is drawn away by his lust*, to the committing of many a sin, and sometimes, of sins so complete and full, that they bring forth death. And as it inclineth us to all sorts of sin, so to two sorts especially. 1. To such as we are most fitted for by our callings, our occasions, and our bodily constitutions; as soyle upon earth inables it, especially, to beare such fruits, or weeds, as are most suitable to the nature and quality of the ground. 2. To such as we have formerly bin most used to before our conversion, *Vices that are laid asleep, do soon awaken after regeneratiõ, because of our former ill custom*, saith *Climac*. Now, thus much the flesh doth, because God hath not substituted this

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Propter pristinam malã consuetudinem solent diu sopita vitia facillimè reviviscere. Climacus grad. 3. de pereg.

Cap. 2. Grace into its roome: for Grace finds flesh, when it commeth into the soul, (as *Israel* did the Canaanites in the land of Promise;) nor hath he brought this in, to drive that out, as fire is sometime laid on a wet hearth to drink up the water (except haply by degrees, as a cooling and moistening julep is given to a dry cholerick body, to contemperate that humor, and to purge it κατ' ὀλίγον, by the graduall alteration of it:) but it is super-added to the soul, for two ends and uses especially: 1. To abate its power, and make it lesse irregular then it was before, (as mending is bestowed on a bad clock, to lessen those disorders that were before in its wheels and motions.) 2. To restrain it actually in its exorbitancies: it is given for a bridle to corruption, to hold it in when it offers to fly out, but so, that this bridle is put into the hands of the person, and receiveth its efficacie in working this restraint, from the will and skill, and industry of the man. A bit and bridle (though never so good) put into the mouth of a head-strong Jade, will not be

be able to hold it in, if it be not well handled and used for that end by a skilfull and carefull Rider; if either he neglect the holding of it, or the pulling in of the reyns stiffe, the horse notwithstanding the good bridle, will runne away with bridle and Rider also: so, this golden bridle of Grace, will not be able to over-rule the flesh in its unruly actions, except it be applied by the gracious man to that purpose; the flesh will hurry him notwithstanding his Grace, if he be negligent, into dangerous delinquencies. Cap. 2.

But it is said, 2 *Cor.*5.17. *Old things are passed away: behold all things are become new:* And *Gal.*5.24, it is said, That *they which are Christs, have crucified the flesh, with the affections & lusts.* It should seem therefore, that there is but one principle in the regenerate, & that corruption is wholy swalowed up by grace. *Object.*

These speeches are of that sort which Logicians call *extensa*; which note not a present and transient, but a continued and permanent act. And the meaning is, they that are in Christ *have crucified*, *Answ.*

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and *doe* crucifie ſtill: it is their daily work to beatdown the fleſh: & *old things are paſſed away*, and *are paſsing* away ſtill. More particularly, Chriſtians are ſaid to have crucified the fleſh two waies:

1, *Voto*, in deſire. As S. *Paul*, *Rom.* 7. 23. cryeth out, *O wretched man that I am, who ſhall deliver me from the body of this death?* ſo doe they. It was his earneſt wiſh, that ſome good hand would ſtrike it dead, and it is theirs too.

2. *Conatu*, they endeavour it, and they have begun it, with a minde to hold on till they have finiſhed this their mortification. *I beat down my body*, ſaith S. *Paul*, 1 *Cor.* 9. 27. *& bring it into ſubjection, &c.* As he was alwayes clubbing of this body of ſin, and curbing his corrupt nature; ſo it is more or leſſe with all the regenerate. And therefore it is ſaid, *They have crucified the fleſh*. It is not unuſuall in Scripture to ſpeak of a work as quite done, when it is begun with an intent to be finiſhed; as we may ſee by a parallel kind of ſpeech, *Col.* 1. 23. Saint *Paul* ſaith, The Goſpel is preached to every creature under heaven: i. in *purpoſe*

pose it is, and in respect of the beginning of the work; as fire is said to have taken a house, when it hath but seized on a little corner of the house, because it will through, if it be not quenched. And thus in these places we are to conceive of the meaning of the Apostle; and not to understand him of a complete suppression and dissolution of corrupt nature, contrary to other places of the text, and universall experience. Cap. 2.

The second part of their inward constitution, is, their *liberty* of working and doing after either of these principles; from whence as from a second cause followeth their possibility of falling into sin. As we doubt not, but the Regenerate have power to follow their Captain the Spirit; for else, why hath God appointed it to be their Leader? *Rom.* 8. 14. And why doth God exhort them to be led by it, and threaten them if they be unruly? so, without question, they have a liberty and power to apply themselves to the commands of the flesh: when the flesh biddeth them steal, or lie, or commit uncleanness, or

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oppresse a poor neighbour, or deceive an ignorant buyer, or counterfeit religion for advantage, or do any other worke of wickednesse: as they have power to forbear these sinnes, and to follow the contrary breathings of the Spirit, so they have power to do them. For else these things would follow.

1. That the flesh is left in them *to no purpose*: we use to say in Philosophy, *Unumquodque operatur secundum propriam formam*, Every thing worketh according to the principle of action that is in it, whether it be a thing without life, or with it, a sensible or a reasonable creature: onely here is the difference; creatures unreasonable follow the leading of their principles, of necessity; but such as are indued with understanding work with a kind of liberty. For example, fire, which we know hath a fountain of heat in it, worketh accordingly, it heateth and burneth; and water a moist element, wetteth; so plants which have in them a vegetative soul, they live and grow, and sprout out of the earth: and brute creatures, which have in them a sensi-

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sensitive soul, they see, heare, smell, taste, feel, all actions suitable to that principle of sense which is in them. And men, which have in them the nature of vegetables, brutes, & reasonable creatures, do such actions as are agreeable to these natures, they grow till they come *ad terminum magnitudinis*, to their appointed pitch; they heare, see, taste, smell, and do every thing answerable to their sensitive nature: and they do such things also as a reasonable soul requireth, they understand, discourse, distinguish, and many such things, though with a freedom to do or forbear these actions as occasion requireth. This maxime as is true in Divinity; and therfore every regenerate man, who hath in him two natures, an old or corrupted, and a new or sanctified nature, hath ability of working & walking agreeably to both. He hath a new nature, and therefore he can love and fear God, he can be charitable, just, patient, obedient to Gods commandement, even *in actu secundo*, in the second act, that is, he can exercise these vertues, and shew

Cap. 2. them in his actions. And he hath an old nature, and therefore hath power to be unjuſt, unmercifull, ungodly, unchaſt, intemperate, and licentious in his actions. For, what ſhould fire doe with heat, if it had not power to burn? or a man with an eye, if he had not power to ſee; or with reaſon, if he could not underſtand? And ſo, what ſhould a Regenerate man doe with his grace if he had not power to manifeſt it in his life; or his naturall corruption, if he could not obey it in the luſts thereof? No communicated power is to any purpoſe, if the ſubject in whom it is, be made unable to uſe it: no more is the power and principle of naturall pravity in the Regenerate, if God have determined their wills to the actions of the contrary principle of grace beſtowed on them, and left them no liberty to the other.

2. The *admonitions*, exhortations, promiſes & threatnings which in the word of God are given to men Regenerate, to keep them from conſenting to the inticements of the fleſh, if they had no liberty

liberty in practise of yeilding to them, would be of little use: no more would the Ministery of the Word and Sacraments, nor the inward lustings and risings of the spirit against the flesh be. For wherefore are all these used but to keep the man of God from yielding up himself to the sinfull commands of the flesh, which otherwise would be obeyed? S. *John* saith of Heaven, *I saw no Temple there, Revel.*21.22. His meaning is, that there is no preaching, no calling upon men to serve God, no dissuasions of them from sin. And why are no such things in Heaven? because there is no corruption remaining in the Saints there, they are made perfit, *Heb.*12.23. and because there is no liberty left them of hearkning to any seducing spirit, should there come any such into Heaven; for they are confirmed. Cap. 2.

3. Besides, the fidelity and obedience of the Regenerate would not be *tryed*, were not this liberty left them. In this life we all stand upon our triall, and *qualis vita, finis ita*, as we live so we shall die and be judged, as we may see,

Cap. 2. ſee, 2 *Cor.* 5 10. where S. *Paul* ſaith, That *we muſt all receive according to what we have done in the body, be it good or evill:* There is no triall of us after this life, no retribution for any good or evill that we ſhall do then. While we are in the body, we are upon our making or marring for ever. Here God will try our faith, 1 *Pet.* 1.7. and all our graces, and will crown no man before he have proved him: as we may ſee *Jam.* 1.12. *Bleſſed is the man that endureth temptation: for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.* And as God trieth all, and trieth them in this life; ſo he trieth them (among many other means) by the remainders of corruption in them, as he did the Iſraelites by the Canaanites. But what trial could God have made of the Iſraelites by the Canaanites, if they had had no power to have danced after their pipes, and hearkned to their allurements? and how can he prove the loyalty of his ſervants by the fleſh remaining in them, if they cannot be inchanted by the witch-

crafts

crafts of this harlot?

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4. Lastly, *Earth* would be *Heaven*, grace would be glory, the way would be the Country, if the Regenerate could not obey the flesh. For one of the greatest differences between earth and heaven is this; here we have a *possibility* of not falling, there an *impossibility*; here we need not, but there we cannot fall.

Object. Against this may be objected the words of S. *Paul. Gal.* 5. 17. *The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other, so that ye cannot do the things that ye would.* It should seem by this place, that as by reason of the flesh's lusting against the spirit, a Regenerate man cannot do what good he would, so because of the spirits lusting against the flesh, he cannot do what evill he would, i. what evil the flesh would; and therefore it is not true, that he hath liberty of applying himself to the flesh.

I answer two things.

Answ. 1. That the words are not to be understood of the bare act, (for then it will

Cap. 2. will follow, that the Regenerate man, becauſe the fleſh in him luſteth againſt the ſpirit, can doe nothing that is good, which is not true) but of the meaſure and quantity of it: ye cannot doe ſo much good or evill as ye would, becauſe of theſe contrary luſtings and inclinations that are in you, as a man cannot goe ſo much with a heavy clog at his heels, as without. This is a truth in it ſelfe, and may be part of the meaning of this place.

2. I anſwer, that they are to be taken *in ſenſu compoſito, non diviſo*, in a compounded, not a divided ſenſe; while the Regenerate are carefull to joyn themſelves to the Spirit, & yeeld to the motions and inclinations of the regenerate part, they cannot (becauſe this ſpirituall part is oppoſite to the carnall) doe what evill their carnall part would have them: the grace they have will hold them in, and turn their minds another way. But if they chance to grow careleſſe in following the dictates and impulſions of Gods grace within them, they may doe what they would,

i.e.

i.e. what the flesh and sin that dwelleth in them would. And that this is the meaning, the former verse sheweth plainly, where it is said, *Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.* It is as if he should have said, Would ye know how to avoid the lusts of the flesh? Take this rule, *Walk in the Spirit:* And would you have me prove this my rule to be good? I prove it thus: *The Spirit is contrary to the flesh, and lusteth against it.* Now ye cannot follow two contraries at once: if therefore ye will take my counsell, doubt not but ye shall be far enough from obeying the *flesh*; you cannot doe what you would, *i. e.* what corrupt nature would, as long as ye follow my direction, and be carefull to walk in the *Spirit.* Cap. 2.

Now, if this be the meaning of these words, they conclude nothing against the possibility which is in the Saints of yeelding to the *flesh*: for they doe not at all times shew themselves Saints, they doe not alwayes walk in the *Spirit*, and then the *flesh* leads them captive to the law

Cap. 2. law of ſin. Thus far of the firſt cauſe of the poſſibility or propenſity of the Saints falling into ſin, their *inward conſtitution.*

The ſecond cauſe is their *outward condition.* Concerning which that which I mean to ſay, I will reſolve into theſe particulars. There be many ſnares laid for them. Theſe ſnares are very ſhrewd ones: therefore it is poſſible for them to be intrapt and drawn into foule ſinnes.

(1) There be *many ſnares* laid for thē. By *ſnares* I mean all *ſenſible objects* which with S. *Iohn* I may caſt into three ranks. 1. *The luſt of the fleſh*, pleaſures, and carnall delights; 2. *The luſt of the eyes*, gold, ſilver, houſes, lands, and all kind of profits; 3. *The pride of life*, dignities, ſuperiorities, popular acclamations, and all ſorts of preferments, for theſe things are men naturally proud of. Theſe th ngs I call *ſnares*; not becauſe they are ſo in their *originall inſtitution*, or in *Gods intention* (for God intended & gave them to us to be *miſerrima neceſſitatis ſolatia*, (as S. *Hierom* calls them) helps and comforts

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forts to men in this miserable mortality:) but because they *prove so*, through that strong affection which we beare to them. Now, that these *tria numina*, three gods of this world: profits, pleasures, and promotions, are snares, in which thousands have been and are daily caught, to the *grieving of Gods Spirit*, and the danger of their own soules, I might prove by many testimonies and examples of Scripture: I will single out but a few.

In 1 *Tim.*6.9,10. we have these words, *They that will be rich, fall into temptations and a snare, and into many foolish and hurtfull lusts which drown men in perdition. For the love of mony is the root of all evill, which while some have coveted after, they have erred frō the faith, &c.* In these words S. *Paul* 1. Delivers a doctrine, *The love of money is the root of all evill:* he meaneth the immoderate love of it, as the words adjoyned, *will be rich*, and *coveted after*, doe shew. 2. He proveth it by an instance in some, who while they coveted after it, did renounce their religion, and depart from the true faith

Cap. 2. faith formerly embraced. To these then these earthly profits were a wofull snare, and so they are to many others. Now what the Apostle saith of mony and the love of mony, may be said of honor, promotion, and pleasure, and the love of them. And therefore our Lord telleth the Pharisees, that it was popularity, and love of credit among the people, that kept them in their unbelief: *How can ye believe*, saith he, *which receive honour one of another?* Joh. 5.44. And S. *John* telleth us, that many of the godly Jews, who believed in Christ, did yet dissemble their faith, through inordinate love of profit and credit, that they might keep their stations and reputations still. *They did not confesse him, lest they should be put out of the Synagogue: for they loved the praise of men more then the praise of God*, Joh. 12.42,43.

To denie ones faith, or but to dissemble it when in duty we ought to confesse it, are very great sinnes; yet those godly men who believed, through mony, credit, and other vanities which they lusted after, were stayned with them:

them: and therefore mony and credit are snares. We have another place which fully sheweth it, namely *1 Joh. 2. 16. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, &c.* Here the Apostle 1. seeketh to draw the regenerate from the immoderate love of the world, by an argument drawn from the *originall of all worldly things, negatively, they are not of the Father, affirmatively,* but of *the world*: and therefore fitter for the children of the world to look after, then for the children of God. 2. He sheweth that the lustings after wordly things, are the causes of all those sins which are committed in the world. For I suppose that it is his intent under these words, *lust of the flesh, &c.* to comprehend all sorts of sins which doe abound in the world, and to point out the true causes of them: and therefore this place were sufficient alone to prove these earthly objects to be *quoad eventum*, in the event, no better then snares to mens souls. We may prove it also by the examples of *Adam*, Cap. 2.

Cap. 2. *Samſon, Solomon, David*, and a great many other good men, who through the enticements of ſenſible vanities fell into foul ſins. Hence it is that God doth ſo earneſtly labour to beat off his children from the love of the world, *Matth.* 6.19. *Lay not up treaſures for your ſelves upon earth, &c.* Joh. 6.27. *Labour not for the meat which periſheth, &c.* Col. 3.2. *Set not your affections on the things below, &c.* and 1 Joh. 2.15 *Love not the world, nor the things of the world: if any man love the world, the love of the Father is not in him.* And anſwerable to this, is that of S. *James*, Chap. 4.4. *Ye adulterers and adultereſſes, know ye not that the friendſhip of the world is enmity againſt God?* Theſe exhortations have their edge: and why doth God uſe them? why doth he labour by them ſo ſeriouſly to mortifie our affections to theſe things, but becauſe they are attractives of our affections, and perſwade us to many ſins? Ordinarily we love them ſo well, that we are very prone to ſin, 1. *in them*, and 2. *for them*.

1. How often doe we ſin *in them*?

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I meane in using them; while we forget those *rules* by which God would bound us in their use. Two bounds especially God hath set us: first a bound of equity, *Prov.*5.15. *Drink water out of thine own cisterne, and rivers out of the midst of thine own well:* and 17. *let them be thine, and onely thine, and not a strangers, &c.* So that he that eateth bread, which he pulleth from the teeth of other men, he sinneth in eating: and he that companieth with a woman which is not his own wife, he sinneth in his carnall act, and a great sin too; of fornication, if she be a single woman; of adultery, if married; of incest, if a kinswoman. Secondly, a bound of *sobriety*, 1 *Cor.*7.29,30. *Let them that have wives, be as if they had none; they that weep, as if they wept not, &c.* i. in our affections towards the world, and in our actions, which consist in using the world, we must carry our selves very indifferently, as if we were doing something else; and therefore he that eateth and drinketh immoderately, he sinneth greatly in the use of lawfull and ne-

Cap. 2. ceſſary delights. Now to keep theſe bounds, nay not to exceed them notoriouſly, is a very hard matter, becauſe of our vehement affection toward them. We have a Proverb among us, *Qui medicè vivit, miſerè vivit*, he that liveth phyſically, lives miſerably: and why miſerably? becauſe he is conſtrained in his eating, drinking, ſleep, and recreation to live by rules: which ſheweth our diſpoſition and deſire, to have as much ſcope, and to be as deep in the uſe of theſe pleaſing liberties as we can. With S. *Auſtin*, we are apt to ſay, *Non placet ire per iſtas anguſtias*, to be limited by order, or meaſure, doth not pleaſe us: this is the common humour. It is the generall perverſeneſſe of men, to enjoy the things that are to be but uſed, and to uſe the things that ſhould be enjoyed.

Omnis humana perverſitas iſt, utenda frui velle, fruendis uti. Aug.

2. And ſecondly, how often doe we tranſgreſſe *for them?* for the gaining of them, if we want them; and for the keeping of them, if we have them? As Merchants adventure their perſons and eſtates, by ſea and land, for the love and hope

hope of profit: so are we prone to venture souls and consciences in evill wayes, for the love of pleasure, gaine, or glory.* Many that are a little more conscientious then others, if profit, or preferment may be had, will now and then straine too farre, to get these *Helena's. Si jus violandum, regnandi causâ violandum*; a very faire offer indeed putteth a good man sometimes to it. It is noted, *Revel.* 19. 13. (where the merchandize of the whore of Babylon is computed) that one of her commodities was the *souls of men* (for so the Geneva and the Kings Translation read it.) If we may understand it of a commodity which she bought with her silk, and cinamon, her wine, and oyl, (as many doe:) why then is she a very fit resemblance of this bewitching strumpet which we are speaking of. For she with her three staple-commodities of profit, pleasure, and preferment, so much desired by her Chapmen of all sorts, is able to buy from men their very souls. We see they are fit matter to make snares of; that is the first thing.

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* *Aurum per medios ire satellites, & per rumpere amat saxa, potentius ictu fulmineo.* Horat. carm. l. 3. ad Mæcen.

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Secondly, they doe uſually prove, though (conſidering the help of grace which God affords) they need not, very *great* ſnares. The reaſons why they prove ſo, are ſpecially three:

1. Our inclination toward them.
2. Their continuall preſence with us.
3. Their cunning preſentation by the Devill before us.

1. *Our inclination toward them.* We are uſually with eagerneſſe carried toward them, becauſe they are good things, and ſuch good things too, as are accompanied with three pleaſing properties; *Suitableneſſe to our natures, Comfortableneſſe to our ſenſes,* and *neceſſarineſſe for our uſes.*

(1) They are *ſuitable to our natures.* We are of mixt natures, and conſiſt of a fleſhly and ſpirituall part to our ſpirituall part, ſpirituall good things are proportionable, and therefore the ſoule is carried with deſire towards them: to our fleſhly part carnall and ſenſible contentments are ſuitable, and therefore the body reacheth after them. So ſaith St. *Hierom,* [a] *The fleſh is delighted with preſent*

[a] Hier. ad Gal. 1. *Cito præſentibus delectatur & brevibus; ſpiritus futuris & æternis.*

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present and momentany, the soul with future and durable good things: and a great deal more strongly doth the body covet these, then the soul those, because we use to live most in our worst part. It is an old saying, *Simile gaudet simili*, every thing deligheth in that which is like it; & this saying we might exemplifie in all creatures, but I forbear that.

(2) They are *comfortable to our senses.* Musick delighteth the eare, brave sights and spectacles the eye, wine and good cheare the taste, sweet smells the brain; and clothes, fire, bed, food, and many such things, are known to be sweet refreshings to the body. How then can a soul that liveth in a body endued with senses, chuse but affect them? and where we affect, we are prone to affect too much, even to our danger.

(3) They are *necessary for our uses. Your heavenly Father knoweth* (saith Christ, *Matth.6.32.*) *that ye have need of these things.* God knoweth it, and by experience we find it. For our beings, well-beings, persons, callings, conditions, and occasions of life so necessary

Cap. 2. are they, that we cannot ſubſiſt without them: and for theſe cauſes, they commonly have too deep an intereſt in our affections, and become ſtrong temptations to ſinne. *The ſonnes of God ſee theſe daughters of men, that they are faire, and therefore they take them for their wives*, though often to their coſt.

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2. A ſecond cauſe why they prove great ſnares, is their *dayly preſence with us. In the way wherein I walked have they privily laid a ſnare for me*, ſaith the Pſalmiſt, *Pſal.* 141. and in the way and places wherein we are dayly walking and travelling, do theſe baits lie: they are the things which we continually look upon, heare of, handle, taſte, feel, and make uſe of. And therfore, as thoſe ſnares which are laid for a bird, in the places where it is frequently hopping up and down, do much endanger it: ſo theſe neceſſary evills, which therefore we live among, and make continuall uſe of, becauſe they are neceſſary, do the more ſtrongly allure us into danger, becauſe they are alwayes before us. And therefore, the Roman

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did not well provide for the keeping of their law which they made, that *Virgins should drink no wine*, when they permitted them to see it. For their maids could not have had a greater temptation to drink it, then to have been suffered to look upon it. *Solomons* wisedome went beyond theirs, when to a man that loveth wine well, and is apt to be ensnared by it, he giveth counsell, not to *look upon it, when it giveth its colour in the cup, and moveth it self aright*, *Prov.* 23.31. And so did S. *Hieroms*, who in one of his Epistles, where he giveth direction to *Læta* how to bring up her daughter vertuously, among other things adviseth her not to suffer her daughter to see those meats, which when she seeth, she might be moved to desire: and this his counsell he shuts up with these words; *Though some there be who think it a point of greater vertue to contemne a pleasure when it is present; yet I judge it to be a thing of more security, not to know or see that thing which one may not safely desire.* Agreeable to his judgement was his practise; for he turned

Hier. ep. ad Lætã. *Et licet quidam putent majoris esse virtutis præsentem contemnere voluptatem; tamen ego arbitror securioris esse continentiæ, nescire quod quæras.*

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ned his back upon *Rome*, and the tempting objects there, and betook him to his hermitage at Bethleem, left by the ſight and preſence of thoſe objects he ſhould be drawn into ſinne. He durſt not try his ſtrength, and encounter them being before him, but fearing if he lived among them, they would overthrow him, he fled, as he ſaith himſelf, *that he might not be overcome by them.* Like to St. *Hierom* did that *young man* carry himſelf, of whom we read in *Caſsian*, that have received (after he had left the world many yeares, and betaken himſelf to a Monaſtery) a packet of letters from his father and mother, and divers of his deare ſtiends, he durſt not look upon them, but threw them all into the fire, with theſe words, *Ite cogitationes, &c. Be gone ye thoughts of my Countrey, and burne for company, for fear leſt ye tempt me to look again toward the things which I have forſaken.* He feared, the ſtory ſaith, that by the reading of their lines, and the ſight of their names, he ſhould have been perſwaded to warp towards their compa-

Caſſ. l. 5. Inſtit. c. 32. *Ite cogitationes patriæ, pariter concremamini, ne me ulterius ad illa quæ fugi, revocare tentetis.*

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ny and the world again. Though we have an habituall inclination to sensible goods, even when they are absent, yet we have not a full apprehension of their goodnesse, nor a zealous affection of love, or joy, or desire unto them, but when they are present. Hence we say, a *looking eye* hath a *liking heart*; look not where thou mayst not like. Now where can we live, (except with *Jeremy* and *Jerom*, we would make a cottage in the wilderneſſe) but we shall be using and beholding some of these earthly beauties? They are ever with us, and for this cause, in the second place, they are the greater snares unto us. Cap. 2.

3. The third cause is, their *cunning presentation before us*. For they are presented to our thoughts, or senses, by the Devill, with all the subtilty and efficacy he can, for this very end, that he might by them beguile us, and draw us into sinne. For,

(1) He presenteth us with *fit Objects*, such as are most agreeable to our desires and dispositions. He hath *scientiam mediam*, that middle

Cap. 2. dle knowledge, which the Jesuits have devised for the reconciling of free-will and the absolute decree, and by which, they say, God bringeth to passe his eternall determinations concerning the salvation and damnation of men. This knowledge, I say, the Devill hath and maketh good use of. For he is able to reason thus, If I set for *Absalom* a bait of promotion, he will surely take it; for he is ambitious: if for *Samson* a bait of pleasure, he will swallow it; for he is voluptuous; if I shew *Judas* how he may get money by the betraying of his Master, he will not stick much at it; for he is covetous: And therefore I will be sure to furnish them with temptations answerable to their inclinations. And in this he doth wisely: for if a temptation hit, it must be when it is a fit one. Fish, except they be very hungry, or adventurous, will not bite at every bait; and therefore skilfull Anglers are carefull when they go to fish, to trimme their hooks with such baits as they know by experience to be delightfull to the fishes' which

which they desire to take. So, no men (that are not desperately wicked, and such as esteem their soules base baggage things, and such are not these men of whom we are speaking) will be drawn to sinne by every object that hath any goodnesse in it: some things (perhaps) they care little for; a man by temper voluptuous, esteemeth not profit much; nor an earth-worme, pleasure; nor an ambitious man, either: & therefore the Devill, who is wise, (as *Isidore* saith, [a]) hath his μεθοδείας, *Ephes.* 6. 11. & his βάθη, *Revel.* 2. 24. his *artificiall wayes*, and *deep reaches*; and presenteth men suddenly with suitable objects, for the love of which he thinketh they will be content to strain their consciences, and break Gods Law.

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a Isidor. l. 1. de sum. bono. *Dæmones triplici acumine præscientiæ vigentem subtilitate naturæ, experientia temporum, revelatione superiorum potestatum.*

(2) He presenteth them at *fit times*. Every time is not a season, all houres are not opportunities; as men have their dayes of visitation for the good of their soules, so he hath his dayes of temptation for the hurt of mens soules. *This is your houre and the power of darknesses*, saies our Saviour. *Luk*, 22. 53. his meaning

Cap. 2. meaning is, that though he had been dayly amongſt them for above three yeares together, and as it were under their hands and power, yet they could doe him no miſchief, becauſe it was not a fit time: but now they had obtained their deſires, and taken him in their ſnares, becauſe it was the Devills houre, who ſet them on work. Many are his *times of advantage*: who can number them? and among them, theſe are not the leaſt: (1) the time of *pleaſure and proſperity*; for then men are apt to be regardleſſe of themſelves, and of their duties, or dangers: (2) the time of *adverſity* and want; for then, if we ſee a way (though it be a bad one) how to ſupply our wants, and ſhake off our afflictions, we are apt to take it: (3) the time of *ſolitarineſſe*, when we are alone; and the time of our *weakneſſe*, when we are deprived wholly of ſuch friends or governours, as might by their watchfull obſervation of our courſes reſtraine us from ſin, or by their counſells uphold us, or by their rebukes and corrections recover us if we fall: (4) the

(4) the cloudy times of *melancholick passions*, when, being discontented through some crosses which we meet with in our preferments, or the unjust aspersions which are cast upon us for well-doing, or the unexpected strangenesse of friends, our understandings are distracted, or our honest resolutions unsettled. At such times therefore as these are, he setteth his engins against our walls, and seeketh to make some breach in our souls. As for example, he presented a faire woman unexpectedly before the eyes of King *David*, that he might draw him to adultery: but when? when he was in *peaceable* possession of his Kingdome, and had a little more leisure then ordinary to think of his pleasures, as we may see, 2 *Sam.*11.1. At another time he standeth up against *Israel*, and tempteth the King to number the people, that thereby offending God, he might procure some mischief against the people: and the time wherein he did this, was in *Davids prosperity*, when he was full of people, and had rest round about, as may

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1 Sam.14. 1.

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may be gathered out of the ſtory. Such was alſo the boldneſſe of this common adverſary, that he ſet upon our *Saviour*, repreſented unto him the beauty and glory of the world, told him that all was to be had for a ſmall matter, a little bodily worſhip: but when was this bait preſented, but in our Saviours ſeeming *neceſsity*, when he had faſted forty dayes, and might be thought to want his ſuſtenance? *Matt.* 4. He tickled Iſrael in the head with a Calf, propounding to their phantaſies and thoughts the carnall worſhips of their neighbours, to winne them to Idolatry: but this was done when their Governour was gone, when *Moſes* was in the Mount, as we may ſee, *Exodus* 32. At ſuch times he uſually enticed that people to apoſtaſie from their God, as we are told, *Jud.* 2. 19. *And it came to paſſe when the Judge was dead, that they returned and corrupted themſelves more then their fathers, in following other gods, to ſerve and bow down to them.* The meaning is, that it was their cuſtome, when any of their good Magiſtrates died, to take that

that opportunity, and to fall to idolatry, no doubt through the Devills industry, who watcht for such advantages. Such a time also he chose to bring back the Disciples to infidelity, by propounding (it is likely) unto their minds, the pleasures, ease, credit, &c. which they should lose by cleaving to the Doctrine of Christ. When the *Shepheard* who should look to them, was to be *smitten*, and the *sheep scattered*, then he *desired to have them, that he might sift them as wheat*, *Luk.*22.32. compared with *Matth.*26.31. He fell upon *Judas*, and shewed him a way, how he might fill his purse, if he would betray his Lord: and the time which he picked out to lay this snare in, was, when *Judas* was in a fit of melancholy, for want of preferment: when he had been in Christs service a good while, and had gotten nothing, nor was likely to get any thing thereby, then he tempted him. At such a time (we may think) doth he set upon those unstable souls among us, whom he draweth into the Romish faith and faction: when he seeth them dejected, Cap. 2.

Cap. 2. because promotions, expected and (as they think) deserved, come not; then he suggesteth to them, the ingratitude of their Countrey, and the little regard which is there had of learned and able men; and withall filleth their heads with hopes of respect suitable to their worth among the Papists, and so sendeth them packing beyond-sea. He knoweth his own opportunities full well, and therefore in this too, he doth like an expert angler, who knowing that fish will not bite in all weathers, throweth in his line in a likely time, for the most part with good successe.

(3) Having laid his snares with as much subtilty as he can, he *followeth his game*, and by inward whisperings and *suggestions seeketh to drive it in*. After the Devil had shewed *Judas* a way how to get mony by a base piece of treachery, he got within him, and by some secret impressions made upon his affections, he stirred him up to do according to the temptation. And therefore it is said, *Luk.* 22. 3. that *the Devil entred into Judas*. And so he dealeth with every man whom

whom he seeketh to draw into sinne; he windeth himself into their fancies, perverteth them, & maketh them judge the profit, the pleasure, or promotion propounded to be a great deal bigger and better then it is: next he insinuateth into the affections, setteth them agogg, and strongly inclineth them toward the intended snare; nay he creepeth into the understanding too, cunningly perswading that of the lawfulness of that sinfull action which he aimeth at, though not in it self, yet to that man, at that time, & for those reasons which the tempted hath to do it. And herein he dealeth like foulers, who when they have spred their nets, or laid their lime-twigs, they do with a lure call the poor birds into them: or like some fishermen, who, after they have cast their nets, and (as I may say) way-laid the fish, use to go back and beate the waters, that so they may drive the fish into those nets that they have laid. Cap. 2.

And thus we see that these worldly idols do usually prove great snares to men.

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Let us lay theſe things together then. Before the Regenerate lye many ſnares in the world, (for every profit, pleaſure, preferment, is a ſnare; our meat, drink, ſleep, apparell, companions, friends, &c. are all ſnares:) Theſe ſnares are ſhrewd ones, becauſe they are alwayes before us, and about us, and are laid with as much cunning and efficacy as the Devill can, for the intrapping of us: and the *product* which ariſeth will be this; That the Regenerate, (as by their *inward conſtitution*, ſo) by their *outward condition* in the world, lie, not onely under a *poſſibility*, but great *probability* alſo (if they be not very watchfull) of falling into great and dangerous ſins.

And ſo much be ſaid for this ſecond generall part, which is, *Whether* the *Regenerate* poſſibly may, and *whence* it comes to paſſe that they may, ſinne groſly and preſumptuouſly.

CHAP.

Chap. III.

What miſchiefs or inconveniences doe accompany this grieving of the Spirit.

ALL this while I have ſaid little of the *miſchiefs* of *preſumptuous ſins*; and now therefore, (leſt any root of gall and wormwood may chance to riſe up and ſay, What though *deliberate* ſins be great ones, and *grieve* the Spirit? and what though Regenerate perſons may poſſibly commit ſuch ſins? What of all this? this wind ſhakes no corne: if the Spirit be grieved, he muſt be pleaſed again, &c. it is high time for me to break open *Pandora's* box, and preſent to your view in particular, thoſe wofull and dangerous effects or *miſchiefs* which are wrapt up together in this one phraſe, *Grieve not the Spirit*. And this is the third generall part, which I propounded to my ſelf in the beginning of my diſcourſe to treat of.

Doe but remember what I ſaid in the opening of the text concerning the

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meaning of this phraſe, *Grieve not*, that to *grieve him*, is to *diſturb him* in his operations of grace or comfort in the ſoul; So *Theophylact*. To *drive him* (at leaſt in ſome degree and kinde) out of thoſe *temples* of our ſouls, which he hath taken up for his own reſidence; So *Calvin*, *Parcus* and many others. Doe but take this along with you, and you will be able to inter and conclude with me, that the ſoul in, or by which, the Spirit of God is *grieved*, muſt needs be for the preſent in a ſad and mournfull condition. For, as the Aire is dark and chill, the earth cold and wet, and the face of the ſublunary world uncomfortable, when the Sun, which is the life and light of it, hath withdrawn its light: ſo muſt the face and ſtate of the ſoul needs be very gloomy, when the Spirit, who is the Comforter, hath withdrawn his preſence. In ſetting down the effects of preſumptuous ſins, there is ſome difference among Authors, but my purpoſe is to wave all diſputations, and to ſpeak of thoſe miſchiefs which are agreed upon by *Writers* of all ſides. And thoſe

those I may refer to these *five heads*, or losses: Losse 1. of present fitnesse to be saved. 2. Of the certainty of salvation, with that peace and joy which are annexed thereunto. 3. Of their habituall graces in some great degree. 4. Of divine protection, or actuall graces. 5. Of acceptation of former and present acts of obedience. Cap. 3.

Losse of present fitnesse to be saved. A man lying under such a sin, is in a state *inconsistible* with salvation. And if he die in that state, he cannot enter into the Kingdome of Heaven. This I prove, first by testimony of Scripture. In the 18. of *Ezek.* 24. it is said, *But when the righteous turneth away from his righteousnesse, and committeth iniquity, and doth according to all the abominations that the wicked man doeth, shall he live? All his righteousnesse that he hath done, shall not be mentioned: in his trespasse that he hath trespassed, and in his sin that he hath sinned, in them he shall die.* In these words; 1. The *person* spoken of, is a righteous man falling into wicked actions or courses: 2. The *thing* affirmed of him, is, *Effect* 1.

Cap. 3. he ſhall not live but die: that is, if he ſo continue. For all ſuch ſpeeches are conditionall, grounded upon a ſuppoſition of finall impenitencie, but withall they ſhew *præſentem ſtatum*, their preſent ſtate, that it is a ſtate of death. 3. The *manner* which the Prophet uſeth in affirming this, is ſtrong and forcible: by way of *interrogation*, ſhal he live? i. without all queſtion he ſhall not. 2. By way of *anticipation*, a ſcruple might be moved to this effect; This man in his time may have done much good. No matter, ſaith the Prophet, God will forget his former good, and take him in that ſinfull condition, in which he findeth him, and deal with him accordingly. Theſe words therefore are a full proof of the point. Again, *Rom.* 8. 13. ſaith the Apoſtle there; *If ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.* In theſe words, *Two finall ſtates* are intimated; *eternall death*, and *everlaſting life*. And the *two wayes* to theſe unavoydable ends are ſhewed, living *after the fleſh* is the way to death, *mortification* of

of the flesh is the way to life. Hence it followeth, that, as he that mortifieth the flesh, is in a way to salvation, in a state in which if he die, he shall be saved, so he that liveth after the flesh (& so doth every one that deliberately doth any work of the flesh) is in a condition in which living and dying he cannot be saved. In *Gal.*5.19,20,21. we have this sentence, *Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, &c. of which I tell you before, as I have also told you in times past, that they that do such things, shall not inherit the Kingdome of God.* Here are two things cleared avouched, 1. That they who do any works of the flesh, shall not inherit Gods Kingdome, and therefore are not fit to enter therein. 2. That it is a clear case unto them. (1) *By the light of nature, the works of the flesh are manifest*, every one knoweth what they be, and what is their merit. (2) By *the help of instruction, I have told you before, and now tell you again*, so that you cannot possibly be ignorant of it. Like to

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Cap. 3. to this is that place, *Epheſ.*5.5,6. *For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the Kingdom of God and of Chriſt: Let no man deceive you with vain words. For becauſe of theſe things cometh the wrath of God upon the children of diſobedience.* Here, after he had affirmed the inconſiſtencie of ſalvation with a bad life, he appealeth to their conſciences for the proof; and leſt any might put in, and ſay, Why *Paul?* we are called to ſalvation, we are juſtified from our ſins, we are Gods elect, your propoſition doth not reach us; it is true of ſuch whoremongers, idolaters, or covetous perſons, as were never converted, they cannot indeed be ſaved, as long as they continue in their diſobedience, but there is hope we may: to prevent this, the Apoſtle ſaith, *Let no man deceive you with vain words, for, &c.* as if he ſhould have ſaid, If your hearts tell you, that a whoremonger once converted, may be ſaved for all that, your hearts delude you, theſe are but vain thoughts: and, if any man, to flatter you

you (as some do the Regenerate now adayes) shall tell you so, his words are but vain words: For, for such things sake commeth the wrath of God upon the children of disobedience, whatsoever they have formerly been. Neither was this S. *Pauls* doctrine onely, but S. *Johns* too, 1 *Joh.* 3. 15. *Whosoever hateth his brother is a murtherer, and ye know that no murtherer hath eternall life abiding in him.* As no murtherer, so no presumptuous sinner hath life abiding in him, that is, he is not for the present in a state of salvation. It was S. *Iame*'s also, *chap.* 1. *v.* 15. *lust when, &c. and sin when it is finished, bringeth forth death.* In these words the Apostle seemeth to make a difference between sinnes, not in their merit, (for all are deadly in their own nature) but in the event. Some sinnes produce not death, others do, through Gods free dispensation in the Gospel; but for that matter let the text be *præda victoris*: thus much the words import, that a complete sinne (such as every one is that is committed with full consent) putteth the sinner under Cap. 3.

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under certain danger of damnation; and therefore ſuppoſeth an unfitneſſe in ſuch an one to be ſaved. There is not any one thing more fully & peremptorily concluded in the word of God, then this that I am proving: and therefore it is not without great reaſon affirmed by Divines, ſome of whoſe teſtimonies it will not be amiſſe now to bring in after plain Scriptures, as handmayds to wait upon their Miſtreſſe.

a Urſin. Catech. de pec. contr. conſ. p. 64. *Damnarentur ſi in iis uſq; ad finē perſeverarent, ſed in illis nō pereunt, quia in hāc vita pœnitentiā agunt.*

b Par. l. 1. de amiſſ. gr. c. 7. Prope finem. *Iuſtificatis lapſis Deus non imputat peccata, nempe pœnitentibus: ante pœnitentiā autē imputat infligendo pœnas temporales, & imputaret etiam, infligendo pœnas æternas, niſi reſcipiſcerent.*

a *Urſin* ſpeaking of ſins againſt conſcience, and fundamentall errors, ſaith, *That the regenerate when they fall into them, loſe a good conſcience, and the gifts of the holy Ghoſt, and ſhould be damned, if they ſhould continue in them to their lives end; but they do not periſh in them, becauſe in this life they repent.* And *Pareus* ſaith, b *To ſuch as being juſtified, fall into ſinne, God doth not impute their ſins, but it is when they repent. Before their repentance he doth certainly impute them by inflicting temporall puniſhments, and would impute them by inflicting eternall puniſhments, if they repent not.*

Biſhop

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Bishop *Abbot* [c] answering an objection of *Thomson*, about the case of *David*, after he had committed adultery and murther, saith thus, *David was not as yet deprived of spirituall life, nor stript out of his justification, but yet he was worthy to be deprived of it, and should have been, unless he had quickly come to himself again.*

[d] The Divines of great Britain speaking of the falls of the Regenerate into grievous sinnes, say three things. 1. That while they rest and lie still in these sins, *Gods fatherly anger riseth against them*; and because this is somewhat too short and generall, they add 2. that *those regenerate persons contract a damnable guilt*, (of which more by and by.) 3. *As touching their present condition, they lose their fitnesse of entring into the Kingdome of Heaven.* This doctrine of theirs *Baron:* taketh up, and maketh it his own, and saith, [e] That *the third effect of mortall sin is, that a justified person when he lyeth under the guilt of it, loseth his present fitnesse of entring into the Kingdome of Heaven:* and he proveth it by the places

c Abbot de interc. gr. contra. Thomſ. c. 22. p 209. *Nondum igitur David ſpiritualis vitâ exutus nondum orbatus juſtificatione: ſed dignus, qui exueretur plane exuendus, niſi quam primum redierit ad mentē ſuā.*

d Suffrag. Brit. de 5. art. 1. par. expli. theſ. 3. p. 72. *Deniq; pro præſenti cōditione amittunt aptitudinē ad ingrediendum regnum cœlorum.*

e Baron. diſput. de pec. mort. & ven. ſect. 7. p. 42.

which

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which they alledge, *Apoc.* 21.27. 2 *Tim.* 4.8. What those our Britain Divines affirm for our purpose, I may illustrate by their own allusion to the Leper in Israel, of whom, that which they say is to this effect: *As he that did chance to fall into a leprosie, was compelled to want his own house, till he was cleansed from that disease; though in the mean time he lost not his right to his house: so the adopted Son of God being corrupted with the leprosie of adultery, murder, or any grosse sin whatsoever, cannot indeed enter into the kingdom of God, except he be first made clean again by a renewed faith and repentance; and yet his right to that heavenly inheritance in the mean time is not extinguished.* What good their right to heaven will doe them when their fitnesse to enter therein is gone, I know not; if it be granted (as it is) that in such a case their fitness is gone, it is all that I say, or contend for. But what need I seek for the voyces of particular men, to confirm this, seeing the truth of it is avouched by the consent of *all Christian Churches*? For by the use of the *Keyes*, which the head of the Church

f Suff. Brit. lib. expl. Thes. 6. p. 76. Filius adoptivus, adulterii, homicidii, aut cujuscunque a trocus peccati lepra corruptus, non potest quidem cælũ ingredi, nisi per fidem & pœnitentiam renovatam, ab hac contagione prius repurgetur, & tamen, &c.

Church hath given into their hands, they doe evidently declare that men fallen into foul sins, are *pro præsenti*, in respect of their present, actuall condition, shut out of the Kingdome of Heaven. Cap. 3.

First, it is cleare that Christ hath given to the Ministers of his Church the Keys of the Kingdome of Heaven, *i. e.* an effectuall reall power of shutting some men out of Heaven who were in before, and letting others in who were out before; as we may see, *Mat. 16. 19. And I will give to thee the Keyes of the Kingdom of heaven; and whatsoever thou shalt bind on earth, shal be bound in heaven; whatsoever thou shalt loose on earth, shall be loosed in heaven.* In these words we may note, 1. *The persons* to whom he giveth these keyes, this power. The words are in this place *directed* to S. *Peter*, because he by the confession which he made in the verses before, gave occasion to our Saviour of mentioning this prerogative and power of the Church; but they were *intended* for all the Apostles, (and in them for all Ministers successively)

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as appeareth by the parallel places, *Mat.* 18.18. & *Joh.*20.23. In both which places, he useth the plurall number; and in the latter, by a solemn ceremony of breathing upon them, he investeth them all with this authority. 2. We may note the *gift* which Christ bestowed upon them: this is laid down, 1 *Metaphorically*, in a borrowed speech, *I will give thee the Keyes of the Kingdome of Heaven.* 2. *More plainly*, *You shall bind on earth, and you shall loose on earth*: which is as much as if he had said, You shall shut and open heaven. Now these actions of *opening and shutting* doe more properly denote the use of a Key, then *binding and loosing do*; but the phrase is changed, to signifie that Heaven is then opened and shut, when men are loosed from their sins, or bound in them. This power is *authoritativè* in respect of supreme authority in God; *excellenter* in Christ, because he hath by his blood set open the kingdom of heaven for all beleevers; but it is *ministerialiter*, ministerially given here to the Pastors of the Church, because as a King cleareth and con-

condemneth his Subjects by his Judges, so God bindeth and looseth, saveth and damneth by the ministery of his servants. 3. We may note the *ratification* of this high power which is given to the Church; *Whatsoever ye bind on earth, shall be bound in Heaven*; it is no scarcrow that he putteth into their hands, no frivolous, ridiculous, vain, empty power, which he dignifies them with, but a serious and efficacious authority: when they use these Keyes, and binde and loose, open and shut, God ratifieth their act in Heaven, with the proviso of *clave non errante*, if they abuse not their power, but exercise it duly upon fit persons. Cap. 3.

Secondly, it is evident, that the Church of Christ in all ages hath made use of her *Keyes*, and exercised this her power, 1. Of *shutting* men out of heaven, who were in before, by her excommunications. 2. Of *letting men in* who were put out for their unworthinesse, by her generall, or particular absolutions; as we may see 1 *Cor.* 5. 4, 5. where S. *Paul* giveth commandement to the Corinthians,

Cap. 3. thians to *deliver up* to Satan that inceſtuous perſon which was among them, i. to caſt him out of heaven, and the Church, by the ſentence of excommunication: and 2 *Cor.* 2. where he writeth unto them, to *let him into* the Church againe, having declared his repentance by his ſorrow, &c. *ver.* 6, 7, 8. The firſt work of this power was alſo done by S. *Paul* upon *Hymenæus* and *Alexander*, of whom he telleth *Timothy, that he had delivered them unto Satan, &c.* And downward, from the Apoſtles times to our preſent age, hath this power been uſed, by the ſeverall Churches of Chriſt, upon their ſeverall members and children, as hiſtories make manifeſt.

And *thirdly*, by the *uſe of this* power when there is occaſion, all Chriſtian Churches doe declare, what their opinion is of perſons falling into haynous ſins.

1. They declare it by their *ſhutting* of heaven. For whom doth the Church thruſt out of heaven by her Excommunications? Groſſe ſinners, ſcandalous offen-

offenders; whether they be such as have been alwayes vicious, or such as having lived better, she findeth lying for the present in open and notorious faults; for she maketh no difference between men in this, but taketh them as at the present she findeth them. These grosse offenders therefore she judgeth to be for the present exiles from the Kingdome of Heaven: for else she would not shut them out of the Church on earth, and by her sentence upon them, pronounce them publikely to be persons excluded out of Heaven. Cap. 3.

2. The Church declareth it also by her other work of the Keyes, her *opening* of Heaven, and receiving men in againe by absolutions. For whom doth she absolve, and let into Heaven, but such as for grosse sins she had formerly shut out; and among those, such onely as have in her judgement seriously repented of those foul sins? By which her act she intimateth, that such as lie under any notorious sins, are not onely worthy to be shut out of Heaven, but shut out *ipso facto*, till by a true repen-

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You see then that the proofs of my conclusion drawn from Authority, are plain and evident.

Quest. But, why doth a justified person falling into mortall sin, lose his fitnesse of entring into Heaven?

For two reasons.

Answ. 1. Because by such a sinne he *contracteth an actuall guilt of eternall death*; and an actuall guilt of eternall death cannot stand with a fitnesse of entring into life. Both parts of this reason are given me to my hand, by these Authors which I have alledged.

Touching the first, namely, that when such a sinne is committed, an actuall guilt of damnation is contracted, we are to know, that it hath been an old question among Divines, Whether in such a case, *peccata remissa redeant*, the former sins that have been pardoned, return again upon the sinner, or no? This question some held affirmatively, grounding their opinion on such places of Scripture as these: 1. *Kings* 17. 18.

O thou

O thou man of God, art thou come to call my sin to remembrance? &c. Job. 13. 26. *Thou writest bitter things against me, & makest me to possesse the iniquities of my youth.* Ps. 25. 7. *Remember not the sins of my youth, nor my transgressions.* Ps. 79. 8. *O remember not against us former iniquities*: and *Matt.* 18. where we reade that the cruell servant, who trespassed against the rules of charity in his dealing with his fellow-servant, was *made to pay all that debt* which his Lord had formerly forgiven him, with this application to us, *ver.* 35. *So likewise shall my heavenly Father do also unto you, if, &c.* By all these places it seemeth that God useth sometimes to require old debts, and bring back the guilt of former sinnes upon transgressors: and therefore many have been of that opinion. But others (notwithstanding these Scriptures) do think, that the former justification hath for ever taken away all sinnes past, so as they shall never be imputed, or charged upon the justified person again, though he chance to fall into some great sinne. Their grounds are, *Ezek.* 18. 22. where Cap. 3.

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it is said of the wicked man returning home, *All his transgressions which he hath committed shall not be mentioned:* *Rom.* 3.25, where it is said, *That Christ is a propitiation through faith in his blood for the remission of sins, that are past, through the forbearance of God:* and *Rom.* 11.29. where St. *Paul* saith, that *the gifts and callings of God are without repentance:* and all those Scriptures where God is said, *to cast out sins behind his back,* to *throw them into the bottome of the sea,* to *scatter them as a cloud,* to *blot them out, &c.* But howsoever this question be resolved, it is by all concluded, That when a man regenerate falleth into grosse sinne, a new guilt of eternall death is contracted: and therefore the passage to salvation intercluded, till it be opened again by a new remission and repentance.

a Bucer. script. Aug. p. 225. *Si concupiscentiæ cedamus, novus reatus contrahitur, singulari pœnitentia & remissione delendus.*

[a] *If we yield up our selves to our lusts,* (saith *Bucer*) *a new guilt is contracted, which is by a new particular repentance & remission to be blotted out.* When *David* pronounced of the supposed rich man, which *Nathan* told him had oppressed the

the poore man, he is but *vir mortis*, a man of death, or as we use to say, a *dead man*; *Nathan* told him plainly, that *he was the man*. He meaneth, the man that had done that great wrong, and consequently, the man of death, that is, (saith Bishop *Abbot*) [b] *Reus mortis, guilty of death, bound fast in the chain of a deadly sinne, by the merit of which he was to be judged to death, though he were not as yet judged.* A little after, these are his words; [c] *It is most true that David did abide in death*, i. *in the guilt of death, as long as he remained in his sin of murther, &c.*

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In these two places, the Reverend Bishop granteth thus much to his adversary, that *David* by those his foul sins was faln into a new guilt of death eternall.

More fully is this set down in the Suffrage, where we have these words; [d] *The Regenerate while they lie in grosse sins, doe bring upon themselves a damna-*

b Abbot contr. Thomſ. c. 22. p. 209. *Reus mortis, capitali crimine constrictus, cujus merito morti adjudicandus sit, licet nondum judicatus.*

c Id ibid. pag. 210. *Verissimum est, Davidem in morte mansisse, i. in reatu mortis, quousque mansit in homicidio, &c.*

d Suffrag. Brit. de 5. art. expl. Thes. 4. pag. 72. *Quinetiam reatum damnabilem contrahunt, ita ut dum in eo statu impœnitentes persistunt, nec debeant, nec possint aliter sibi persuadere, quam se esse morti obnoxios. Sunt enim capitali crimine constricti, cujus merito secundum divinam ordinationem morti subjacent, &c.*

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ble guilt; so that while they continue impenitently in that condition, they neither ought nor can perswade themselves of any other thing, then that they are obnoxious to death: [If ye live after the flesh ye shall die.] For they are held under a capitall crime, by the desert of which, according to Gods order and appointment, they lie open to death, although they are not yet delivered to death, nor, if we look at Gods Fatherly love, to be delivered; but to be freed from the sin first, and from the guilt of death next I will end this with the words of Bishop *Davenant*: [e] *As oft as the Regenerate, giving the reins to the flesh, and her lusts, fall into whoredome, murther, or the like sins, they are intangled in a guilt of death, and cannot enjoy eternall life, unlesse they be freed by a renewed act of repentance and faith.*

By these testimonies the *first part* of the reason is made cleare, *viz.* That men justified, if they fall into presumptuous sins, contract a damnable guilt.

The *second part* of it is; That therefore they lose their present fitnesse to enter into the Kingdome of heaven, and

e Davenā. de act. justit. c. 35. pag. 432. Quoties renati frenalaxantes carni, & concupiscentiis ejus obedientes, incidunt in formicationē, homicidiū aut similia peccata, implicantur reatu mortis eve, nec unquam perfruī poterunt vita æterna, nisi per renovatum actum pœnitentiæ & fidei ab eo liberantur.

and are in a state incompatible with salvation. This followeth evidently from the other: Cap. 3.

For 1. death and life are contrary: and to be under the guilt or sentence of death, and to be in a fitnesse for eternall life, are two contrary states: and therefore cannot be affirmed of one and the same person at the same time. If a man be actually in a state of life, we cannot say that at that very time he is in a state of death, and if he be a dead man, in a state under a sentence of death, we cannot say he is in the way of life. When a man for murther or felony lieth under a judgement of death, we use to say, He is but a *dead man*, i. e. a dead man civilly, or in law, (though naturally a living man) and we neither doe, nor can properly say, that he is a living man in law, till by a new pardon, the sentence of the law which was in force against him, be taken off. In like manner, when a justified person hath committed some hainous sin, we must account and call him, (if we will speak according to Scripture) a *dead man*, i. a man

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man lying under the sentence of death; and therefore how can we either call or account him a living man, *i.e.* a man fit to enjoy eternall life, though he should die in that condition?

Secondly, a man lying under the guilt of death, stands in need of a new absolution, and of a new repentance for that sin that holds him under death *; and therefore we cannot say, that while he lies in the sin, he is in a state actually safe: for if he be, what needs new repentance, and new remission to make him a fit man again, and to open heaven? † *Dicere possumus, &c. We may truly say* (saies the Suffrage) *that the effect of justification is suspended for a time by the intervenience of a particular foul sinne; because the person by reason of this new guilt standeth in need of a particular absolution, &c.* & *The force of the Keyes* (saith Doctor *Field*) *is not onely expressed by the acts of opening and shutting, but of binding and loosing also; thereby to shew, that heaven is then opened to men that they may enter into it, when they are loosed from their*

* *Remissio peccatorũ fons est salutis & pœnitentiæ munus. Pœnitentia medicamentum est peccatum extinguens.* Chrys. de Pœn Hom 5. *Pœnitentia debet prius damnare peccatũ, ut gratia possit abolere.* Ambros. epist. 76

† Suffrag. Brit. art. 5. thes. 6. p. 77. *Dicere itaq; possumus, effectũ justificationis intervenientе particulari tali peccato ad tempus suspendi: quia persona ex hoc novo reatu indiget particulari absolutione.* & Dr. Field of the Church, Book 5 c. 21. p. 474. & 475.

sinne;

sins that hindred them from entring in thither, &c. In which words he implieth, that to men fallen into sin heaven standeth shut, as long as they remain bound, i. unpardoned, & that to them only it is opened, who are by a new act of remission loſed from their sin, & consequently, that men regenerate loſe their fitneſſe to be saved, when they commit any foul sin, because by that they are bound under a *guilt* of damnation, which is the first reason of their unfitneſſe. Cap. 3.

The *second reason* why the Regenerate falling into presumptuous sinnes loſe their fitneſſe of being saved, is, because by such sins they bring such a blemish upon their soules, as is not compatible with a state of glory. It is Gods peremptory will, that holineſſe should be the way to happineſſe, the way *exclusively*, the onely way, and that they whom he receiveth into his kingdome, should be found when he commeth, *without spot and blameleſs*, 2. Pet. 3. 14. And therefore our Saviour telleth us, *That except a man be regenerate and born again, he cannot see the kingdome of God.* Joh.

Cap. 3. Joh.3.3. and St. *Paul* telleth us, *That without holineſs no man ſhall ſee the Lord.* Hebr.12.14. and St. *John*, that *into the new Jeruſalem ſhall in no wiſe enter any thing defiled, or that worketh abomination*, Apoc. 21. 27. And therefore he ſaith, *Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City, for without ſhall be dogges, &c.* i. perſons like dogs for their filthineſſe, *Apoc.*22.14,15. The reaſon may be this; Salvation is an enjoyment of God, an immediate ſociety with himſelf in heaven, and therefore it is called a *ſeeing of God*, Mat.5.8. and a *beholding of his face*, Mat.18.10. a *being with Chriſt* Phil.1,23. a *being preſent with the Lord*, 2Cor.5.8. Now, for men polluted with foul ſinnes to enjoy God, to have immediate communion with him, is a thing moſt unſeemly; for he is a *Holy God*, Eſay 6. a God of *pure eyes*, that cannot behold iniquity: ſo pure, that he will reveal himſelf and his preſence in this life, (darkly & through a glaſſe) to none but Saints, much leſſe fully and gloriouſly

gloriously in the life to come. It is an old Proverb, *Omnis societas est inter pares*, All true society is among equalls, as in other things, so in dispositions. Hence saith *Amos*, *Can two walk together except they be agreed?* God therefore will never walk with men in this world, or that other, between whom and him there is no harmony, no conformity of dispositions: It is not fit. Cap. 3. Amos 3.3.

If then men defiled cannot be saved, in the Regenerate falling into sin, there is a present unfitnesse to be saved; because the sin in which they lie, defileth them. No pitch defileth the body more then sin doth the soul; whensoever a man committeth it, he receiveth by it such a blemish as doth denominate him *spotted, wrinkled, polluted, unclean. I am black*, (saith the Church, *Cant.* 1.5.) If the regenerate may be styled *black*, by the remainders of corruption inherent in them, much more by voluntary sins: *Matth.* 15.11,18. sin is said expressly to *defile the man*: and *Ephes.* 5.27. that turpitude and deformity which sinne leaveth behind it, is called σπίλος, *a spot*,

or

Cap. 3. Aquin. 1. 2. q. 86. art. 1.

or blot. This *Aquinas* illustrateth by a fit comparison: *As a comely body* (saith he) *is said to be polluted, and debased by the touch of some other body which is viler and baser then it selfe: so the soul of a just man, which is neat and pure through the work of the sanctifying Spirit, is defiled through any sinfull touch of earthly things, which are mean and vile in comparison of it.* *Becanus* sets it out by another: *As a limb* (saith he) *is counted ugly and ill-favoured, when it hath not its naturall proportion and due place in the body; so is the reasonable soul deformed, when by sin it swerveth from that due place and respect it should carry towards God, for whom as for its last end it is created.* And thus you have the second reason, why a presumptuous sin taketh away the justified mans *fitnesse* for salvation, namely, because it defileth him.

Bec. par. 2 summæ tract. 2 c. 7 q. 2. sect. 1. & Baronius disp. de pec. mort. & ven. par. 2 sect. 1. p. 60.

Now, what a misery it is for a man justified to be devolved into a state in which he cannot die but he must be damned, and in which he dareth not die, lest he should die for ever, let any one judge; especially considering two things.

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things, 1. The *uncertainty of his continuance* in life. So many are the secret diseases which lurk in mens bodies, & the externall mischances which they lye open to in the world, that death may seize on this man suddenly, and oppresse him *in hoc devio errantem*, wandring in this by-way, and then where is he? 2. The uncertainty of his *repentance*, (especially if he have sinned in hope to recover his losings again by repentance.)

It is a known saying of S. *Austin*, *Qui semper dat, &c. He which alwayes shews favour to the repentant, doth not alwayes give repentance to the sinner.* 'Tis true, as long as a man liveth, he is under some means and hope of repentance, but not under such powerfull means, if he have abused them, as perhaps he was before.

Augustin *Qui semper dat pœnitenti gratiam, non semper dat peccatori pœnitentiam.*

The second sad *effect* of Gods grieved Spirit, is the *losse of present assurance*, and all those comforts that are annexed to it, or issuing from it. The Regenerate while they keep their sincerity, enjoy some certainty of this present blessed condition. For the Spirit of God

2. *Effect.*

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God which is in them, *ſheddeth abroad the love of God in their heart*, *Rom.* 5. 5. enableth them to *cry Abba Father*, *Rom.* 8. 15. and *beareth witneſſe with their Spirits, that they are the children of God, and joynt-heires with Chriſt*, *ver.* 16. and (as it is in our text) *ſealeth them to the day of redemption.* With this aſſurance are *conjoyned* two ſweet companions: The one is, *peace of conſcience*, of which *Solomon* ſaith, That it is a *continual feaſt*, *Pro.* 15. 16. and S. *Paul*, That *it paſſeth all underſtanding*, *Phil.* 4. 7. The other is, the *joy of the holy Ghoſt*, of which S. *Peter* ſaith, That it is *unſpeakable and glorious*, 1 *Pet.* 18. From theſe three roots ſpring four ſweet and comfortable *fruits*. The firſt is, *chearfulneſs in obedience*; as we may gather from that ſpeech of *David*, *Pſal.* 119. 32. *When thou ſhalt enlarge my heart, I mill runne the way of thy commandements.* It may be underſtood of the inlargement of it by grace or comfort. It may be gathered alſo by the ſpeech of S. *Paul*, *Acts* 24. 15, 16. where he ſaith, *I have hope toward God, that there ſhall be a reſurrection of the juſt & unjuſt*, (and

and that I shall have part in the resurrection of the just: for that is to be understood to make up the full sense, (for a man hopeth for himself, and hope is an expectation of a mans particular interest in some good thing) Well; what followes this his hope? *Herein I exercise my self to have alwayes a conscience void of offence toward all men.* By which we see that hope and assurance is the mother of a good conscience, and a notable spurre to a godly life. Which is also intimated by that speech of S. *Iohn*, 1 *Joh.* 3.3. *He that hath this hope purifieth himself, even as he is pure*, as God is pure to whom he hopeth he shall one day be like. The intent of our deliverance from the hands of our enemies, was, *that we might serve him without Feare*, i. cheerfully and gladly, *Luk.* 1.74. and the fruit that must needs come from the particular knowledge of this deliverance, is a cheerfull obedience. For, as nothing maketh a well-disposed servant so ready to doe his Masters commands, as knowledge that he is in his Masters favour, and that his obedience (it wil-

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sent help in trouble. Therefore we will not feare though the earth be removed, and though the mountains be carried into the midst of the Sea, &c. Those crosses that would crush an unbeliever, are many times stoutly endured by him that hath in him a hope of Salvation. Of all the faithfull it is *Solomons* assertion, *The righteous is bold as a Lion*, Pro. 28.1. For this cause is it, that this blessed hope is compared to an *Anchor*, Heb. 6.19. because as that upholdeth and stayeth a Ship in a storme, that it be not hurried away and overwhelmed by the tempest; so this doth settle the soul in the midst of turbulent tribulations, that it be not swallowed up by them. And for the same cause it is compared to a *helmet*, 1 Thes. 5.8. because as a *helmet* in that it secureth the head, putteth courage into the souldier, and maketh him fight the more stoutly; so, hope, by which a man is secured of the main chance, putteth life and mettall into the Christian souldier in all those combats which he hath with afflictions. This effect of a quiet conscience, is intimated in

Cap. 3. phraſe, *Phil.*4.8. *The peace of God ſhall guard your hearts*, φρουρήσει, ſhall defend you like a *wall*, or *garriſon*, (for ſo the word ſignifies) and what ſhall it defend? *Non fortunas aut corpora, Not your bodies, or goods*; for they are ſubject to violence, and we may have ſtorms without, when all is in peace within; *ſed mentes, but your hearts and ſpirits*, that you ſink not by any weight of afflictions, nor fall from your ſtedfaſtneſſe by any croſſes. And there is reaſon why this joyfull hope of heaven ſhould doe this. For he that hath this certainty in him, that God, and Chriſt, and ſalvation are his, is able to reaſon thus with himſelf, I am in trouble and want, my friends faile me, my health forſaketh me, my goods, my credit, my promotions leave me, many croſſes lie heavy upon me: but yet for all this, God is my God, Chriſt is my Redeemer, heaven is my inheritance, and the happineſſe of it is my portion for ever. If ſo, afflictions can doe me no great hurt, they are not able to make me miſerable, they can but batter, and at moſt pull down my earthly houſe,

house, but that building which is not made with hands, eternal in the heavens they cannot touch; they can but deprive me of my goods, my friends, and my worldly contentments; separate me from the love of God which is in Christ Jesus my Lord, they cannot; that is beyond the power of height, or depth, life or death, men or Angels, things present, or things to come, &c. *Rom.* 8. 39. And therefore why should I sink under them, why should I be quailed by them? The experience of this effect of a quiet conscience made S. *Bernard* to say, *Premat corpus, trahat mundus, terreat diabolus, illa erit secura; Let my flesh trouble me, the world worrie me, the devill scare me, yet my conscience shall be secure.* The *third fruit* is, *undauntednesse in death*; this *King of terrours* which holdeth the stoutest worldlings in bondage, is no more able to affright him who hath a fixed hope of heaven, then *Moses*'s rod was able to make him afraid; because he knoweth that death to him is not a Scorpion to sting him to death eternall, but a Key to open him a

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Bern p. 1070.

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Bern. p. 1070. c. 21 *Bona conſcientia ſecura erit cũ corpus morietur, ſecura cũ anima præſentabitur coram Deo, ſecura cum utrumq; in die judicii ante tribunal terrificum juſti judicis ſtructur.*

a paſſage to a better life. He is able in a triumphant manner with the bleſſed Apoſtle to ſay, *O death where is thy ſting! O grave where is thy victory!* 1 Cor. 15. *A good conſcience* (ſaith S. Ber.) *will be out of fear, when the body is to die, it will be out of fear, when the ſoul ſhall be preſented before God, and it will be without fear, when both ſoul and body in the day of judgement ſhall be preſented before the terrible tribunall of the moſt juſt Judge.* The fourth *fruit of* this certainty of our adoption, is *boldneſſe towards God*, as we may ſee 1 *Joh.* 3. 21. *If our hearts condemn us not, then have we confidence toward God*; when any thing troubles us, we may go to him and eaſe our griefes in his boſome, & make all our requeſts known to him freely, as a ſonne who knoweth he is in his fathers favour, may look him in the face without fear, and come into his preſence boldly upon all good occaſions. By this we may ſee what a precious jewell this ſame certainty of our juſtification is, how like it is to a *cluſter of ripe grapes*, of which men uſe to ſay, *There is a bleſſing to it*, Eſay 65. 8.

But

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But now by falling into wilfull transgressions, and so grieving the Spirit, this assurance, with all the companions and fruits of it, is lost for the present. For these do follow the fortune of that: they live together, and they die together. If a pinn on which things hang, chance to fall to the ground, all that hangeth thereon must needs fall with it; so with assurance, peace, joy, and all the rest do fall and vanish.

This I prove out of *Heb.* 10. 26, 27. where it is said, *If we sinne wilfully after that we have received the knowledg of the truth, there remaineth no more sacrifice for sinnes; but a fearfull looking for of judgement, and fiery indignation, &c.* Admit that this place be to be understood of an universall apostasie into wilfull and known sins, after a man hath received the knowledge of the true faith; yet that which is affirmed of this sinne, may be predicated of any wilfull sin in some degree and proportion. As a wilfull apostasie from the true faith bereaveth a man o fthe hope of Heaven for ever, and filleth him with finall de-

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spaire; so a willfull apostasie from God in a particular sinne, bereaveth him of present hope and assurance, and affrighteth him with apprehensions of wrath, till he recover himself again. * This is the first revenge which God taketh on a guilty soul, and that which seldome fails, that in its own judgment the sin committed, is detained, till repentance dismisse it, and that the sinner is under wrath. From which judgment of the conscience, must needs follow a suspension of assurance, and the peace and joy which doe accompany it.

Many are the examples which make this good. When our first parents had eaten the forbidden fruit, the guilt of their sin did fill their souls with such feare and horror, that they durst not *look God in the face*, but at the hearing of his voice *ran among the bushes to hide themselves* (had it been possible) from his presence, *Gen.*3.8.

When *David* had committed those two great presumptions of *adultery* and *murther*, in what condition his soul was, let himself teach us, *Ps.*51. 1. He saith, *My sin is ever before me*, v.3.*i. e.* like an

* Juvenal. Satyr.3. *Exemplo quodcunq; malo committitur ipsi displicet authori, prima est hæc ultio quod se judice nemo nocens absolvitur.* Sen. l.ep. 16 Sen. ep 98. *Potest nocenti contingere ut lateat, latendi fides non potest.* ib. *tuta scelera esse, secura non possunt; sc. sceleris in scelere supplicium est; multos fortuna liberat pœnâ, motu nemo nemo.*

hellish fury it alwayes haunteth me: I can goe no whither, be no where, but it is my daily, though unwelcome companion: which maketh me remember a worthy speech of Sir* *Ralph Fane*, who, when he was condemned to die by the practice of the Duke of *Northumberland*, protesting his innocencie, said no more but this, *My blood shall be the Dukes bolster as long as he liveth.* His meaning, I suppose, was, that his conscience would be daily affrighted with the guilt of *innocent* bloud, and would make him passe many restless nights. To these expressions is somwhat like that phrase in *Gen.* 4.7. *If thou doe evill, peccatum præ foribus, sin lyeth before thy door*; *i.* the conscience of sin like a bawling bandog shal ever be barking at thee: when thou goest out, or commest in, it shall be ready to fill thine ears with terrifying clamours, it shal be evermore disquieting thee,* & shall be lashing thee with many a smart though secret stroke. *A guilty consci-*

*Cic. orat. ni L. Pison. *Nolite putare.* P.C. (*ut in scenâ videtis*) *homines conscelerato s impulsu deorum terreri furiarum tedis ardentibus: sua quemq; fraus, suum facinus &c. de mente deturbat ac sanitate: hæ sunt impiorum furiæ, flammæ, hæ faces.* & in Orat. pro Roscio. Amer. *Sua quemque fraus, & suus error maximè vexat, suũ quemque scelus agitat, &c. Hæ sunt impiis assiduæ domesticæq; furiæ.* *Cambd. Remaines p. 252. alias 294. *Juven. Sat. 3. *Cur tamen hostes evasisse putes, quos diri conscia facti mens habet attonitos, & surdo verbere cædit, occultum quatione animo tortore flagellũ. Pœna autẽ vehemens, & multò sævior illis quas & Ceditius gravis invenit, & Rhadamnanthus nocte dieq; suũ gestare in pectore testem.*

ence.

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Bern. p. 1073. *Eripe me Domine de homine malo. i. me ipso, à quo recedere non possum.*

ence (saith S. Bernard) *is that evil man, from which David praieth God to deliver him*, Psal. 140. 1. Even such an evill man as one cannot get away from. It was a custome among the Romans, when they permitted a prisoner to go abroad upon any occasion, to lock the armes of the prisoner and a keeper together, that so having a keeper inseparably joyned with him, the prisoner might be sure to return to prison when he had done his businesse. In like manner is this evill man of an evill conscience joyned to the sinner, where ever he goeth, this keeper or jaylor will be his companion, and will keep his soul in bondage under the apprehension of Gods displeasure. But to return to *David:* in the 8. verse thus he prayeth, *Make me to heare of joy and gladnesse, that the bones which thou hast broken may rejoyce.* In these words, First, his *prayer* for inward joy was an argument of the absence of it, he wanted it: and therefore he cries for it. 2. The *broken bones* wch he speaketh of, shew how his soul was shatter'd and tormented by his sins: as the state of

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of a mans body when all his bones are broken, is lamentable and restlesse, for such a man, if he lie upon the softest bed, can find no ease: so was the state of *Davids* soule; full of grief and disquietnesse he was, through the remembrance of his sin, and the sense of Gods anger.

Again, in the 12. verse he prayeth, *Restore to me the joy of thy salvation: and uphold me with thy free spirit.* This prayer implies that after his sinne his joy was gone: for otherwise how could it be restored? In all these passages we see, that *David* by his sinne had deprived himself of that joyfull sense of Gods love which he was wont to have, and had turned it into fear and anguish of spirit. His example therefore is alone sufficient to prove, that the regenerate by deliberate sins do *lose* for the time the *joyfull certainty* of their salvation, with their boldnesse towards God, and all the other fruits of assurance. So evident is the truth of this, that it is generally assented to by Writers. [a] *Who is there* (saith Zanchy) *that having sinned findeth*

[a] Zanch. misc. l. 1. p. 150. *Quis est, qui cũ peccavit, non mox sentiat conscientiã suã esse pollutã, ideãq; mortis æternæ quod ad se attinet, effectã, & Deũ sibi esse iratum, atq; ita iratum, ut novam cum Deo in gratiã reditione, novâq; peccati admissi remissione, & nova cordis purificatione sibi opus esse omnino non persentiat?*

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fin deth not his conſcience preſently defiled, and as far as in him lyeth, made guilty of eternall death; and that God is angry with him, and ſo angry too, that he ſtandeth in need of a new reconciliation with God, and a new remiſſion of the ſin committed, and a new purification of heart? And a little after he ſaith, [b] *In thoſe that are truly godly, there is true peace of conſcience, true purity of heart, a lively confidence in God, true boldneſſe of acceſſe to God, true joy, true aſſurance of ſalvation. But that theſe motions and fruits of the Spirit are greatly, though not wholly, ſhaken out of the ſouls of the godly when they ſin, and are after a ſort extinguiſhed, who is there that will deny?* [c] *The faithfull when they fall into groſſe ſins, loſe the feeling of Gods favour for a time:* it was the judgement of the *Palatine* Divines on this article. Much like to which was concluded by the *Embdans* in the Synod. [d] *That an actuall ſin committed by conſent, cannot ſtand with an actuall aſſurance of remiſſion*

[b] Ib. p. 191 *In vere piis ineſt vera pax conſcientiæ, vera mundities cordis, vera fiducia in Deum, vera accedendi ad Deũ parrhæſia, vera gaudium, vera ſalutis certitudo. Hos Spiritus ſancti motus & fructus ex animis piorum, cum peccant, etſi nõ penitus, magnâ tamen ẽ parte excuti, infirmari, & quaſi extingui quis neget?*

[c] *Fideles in atrocia peccata lapſi, ſenſum gratiæ Dei ad tempus amittunt.* Jud. Theol. Palat.

[d] Jud. Embdan. de hoc artic. *Actus peccati ex quadam cauſea ſu perpetrati, cum actuali fiduciâ de remiſſione peccatorum neqait conſiſtere.*

of

of sins. More pitthily and presly speak our Divines to this purpose. [e] *The Regenerate when they fall into foul sins, contract a damnable guilt: so as while they continue impenitently in that estate, they neither ought nor can perswade themselves otherwise then that they lie open to eternall death.* And a few leaves after, they deliver this for their position, [f] *That the perswasion of faith (that a man shal be saved) cannot put forth it self into act without the study of holines, and the use of means.* And they give this reason of it in opening their thesis. *Because sanctification which is the companion of justification, cannot cõsist without a purpose of obedience. Which habituall purpose, though interrupted with many slips, is sufficient to the Elect to keep their state of justification whole; but yet to the having a comfortable assurance of their justification, an actuall purpose is necessary. Neither can any man by the testimony of the Spirit speaking to his Spirit, say, I doe firmly believe, that I shall continue without deficiencie in a state of grace, unlesse he can also out of a sincere heart adde this, I doe firmly resolve to walk in the wayes of Gods holy*

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e Suffrag. Brit. de art. 5. expli. thes. 3. *Quinetiã reatum dãnabilem cõtrahunt, ita ut dum in co statu impœnitentes persistunt, nec debeant, nec possint aliter sibi persuadere, quam se esse morti obnoxios.*

f Ib. thes. 2. art. 5. de cert. persev. *Extra studium sanctitatis, & usum mediorum, non potest in actum exire hæc fidei persuasio.*

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holy commandements. Much leſſe can a lively act of confidence ſtand with an actuall and direct purpoſe of ſinning: neither can we without an unſavory contradiction imagine any man ſaying thus with himſelf, I am verily perſwaded that eternall life cannot be taken from me; and yet it is my purpoſe to ſerve my luſts. That theſe are inconſiſtible, our Saviour ſheweth, where he ſaith, No man can ſerve two maſters, Matth. 6.24. By all theſe teſtimonies it appeareth to be true, that a ſtate of ſin and aſſurance of ſalvation cannot ſtand together.

And the reaſon is, becauſe aſſurance is the *teſtimony of a good conſcience*, which the Regenerate man wanteth when he falleth into wilfull tranſgreſſions. I ſay, it is the *teſtimony* of a good conſcience, and I prove it, 2 *Cor.* 1.12. where it is ſaid, *Our rejoycing is this, the teſtimony of our conſcience, that in ſincerity and godly purity, we have had our converſation in the world:* It is as much as if he had ſaid, Our aſſurance that we are in grace, is the teſtimony of our conſcience: for this muſt go before rejoy-

rejoycing, as smoke before fire. The testimony of a good conscience is rejoycing, *effective*, (for the fruit of it is joy) assurance also, *formaliter*, for the very nature of assurance is the testimony of conscience. This therefore is one plaine proof. Another we have in 2. *Tim.*4.7,8. *I have fought a good fight, I have finished my course, I have kept the faith. Henceforth is laid up for me a crown of righteousnesse, &c.* Here 1. is a *double certainty* mentioned by S. *Paul*, (1) *A certainty of his salvation. Henceforth is laid up for me a crowne.* (2) *A certainty of his finall sanctification. I have finisht, &c.* 2. This latter certainty is impliedly demonstrated by the first: for it is as if he had said; I shall weare the crown of righteousnesse, I know I shall: my conscience telleth me so, because it beareth me witnesse, that I have fought a good fight, &c. And what is this in effect, but that which I say, that assurance of salvation is the testimony of a good conscience? Thirdly, I prove it, *Rom.*8. 16. where St. *Paul* saith; *The Spirit of God beareth witnesse with our spirit, that we* Cap. 3.

are

Cap. 3. *are the children of God.* These words may be thus resolved. 1. Here is a *thing supposed*, viz. that the Saints know that they are the children of God. 2. The *meanes* by which they come to this assurance are mentioned: they are two; first the *testimony of Gods spirit*; next the *testimony of their own spirit*; the Spirit witnesseth it to their spirits, &c.

Gods Spirit doth witnesse this *three wayes*; (1) by *laying down marks* in the Scriptures, by which Gods children may be known from such as are not. Some of which are these; *As many as are led by the Spirit of God, they are the sonnes of God*, Rom. 8. 14. *Hereby we know that we are translated from death to life, because we love the brethren*, 1 Joh. 3. 14. and before, *ver.* 10. *In this the children of God are manifest, and the children of the devill: whosoever doth not righteousnesse, is not of God, &c.* (2) By *working in them such graces* as are peculiar to the children of God: It is his work, to *renew the soul*, Tit. 3. 5. *to sanctifie*, 2 Thess. 2. 13. In respect of this work is he called, the *Earnest of our Inheritance*, and

and the seal of our Redemption, Ephes. 1. 13,14. As St. *John* knew Christ to be the Sonne of God, when he saw the *Spirit descending and remaining on him*, Joh. 1.33. So the Regenerate know themselves to be the sons of God by the Spirits infusi n of his graces into them: they are lively and evident stamps and marks of a man in favour with God. (3) By kindling in their hearts when he pleaseth, some extraordinary good motions, and working in them some sweet and unspeakable glimpses, and apprehensions of Gods love, which St. *Paul* calleth the *shedding of his love abroad in our hearts by the Holy Ghost*, Rom.5.5. But of these, the two first wayes are the surest: this later manner of testification, may be counterfeited by some diabolicall illusions, and therefore it is not safe resting in this; but in the two former. Thus the Spirit beares witnesse, and this is the first testimony. Cap. 3.

The *second testimony*, by which we come to know that we are the children of God, is the *witnesse of our own spirits*,

Cap. 3. *i.* our own consciences informed and assisted in their work by the Spirit of God. Now, how doe our consciences beare witnesse of this? 1. By *apprehending what descriptions* are given in Gods Word, of Gods Children. 2. By *discerning these characters* and marks to be in us. 3. By *inferring from the apprehension* it hath of both these; that we are the sons of God. This testimony is properly the conclusion of a practical Syllogisme, which may be framed thus: *All they that are led by the Spirit of God, are the sonnes of God: But I am led by the Spirit of God: Therefore I am the child of God.* In this syllogisme, or reasoning, the *proposition*, or ground on which conscience worketh, is *Gods word, or the Spirit by his word:* the *assumption*, or application of this, is the *act of mans conscience* bearing witness of his actions: the *conclusion* is, the *act of conscience* too, from the apprehension of that mark contained in the proposition to be in us, gathering and concluding us to be the sons of God.

By this that I have said, we see two things

things, both serving to our purpose. Cap. 3.
1. That the assurance which the Regenerate have of their justification, is nothing but the *testimony of their conscience*, springing from the knowledg which it hath of their care to please God, & to live by the government of Gods Spirit reigning and ruling in them. 2. That this testification of conscience cannot be where the ground of it (which is a care to please God, and live by his direction) is wanting, and consequently, that in the Regenerate falling into, and lying in any known sin, there can be no assurance of salvation for the present: Except it be a false assurance, built like the house in the Gospel (which fell when the winds blew, and the rain beat upon it) on a sandy foundation; except it be a presumptuous conclusion, arising from no good premisses inferring it, and therefore equivalent to no assurance for the present, and proving no assurance in the end; for *the candle of the wicked shall be put out*, Prov. 24. 20. & *the hypocrites confidence is like the spiders webb, which shall be swept down at the*

Cap. 3. Aug. in præfat. Psal 31. *Ille sperat, qui bonam conscientiã gerit; quem ergo punget mala conscientia retrahit se à spe, & non sibi sperat nisi damnationẽ: ut ergo speret, habeat bonam conscientiam, & ut habeat bonã conscientiã credat & operetur.*

3. *Effect.*

last. Ille sperat, &c. *That man hopes to some purpose* (saith S. *Austin*) *who carrieth a good conscience about with him: but he whom an evill conscience stingeth, withdraweth himself from hope, and hopeth for nothing but damnation: therefore that he may hope, let him have a good conscience, and that he may have a good conscience, let him believe and live well.* Thus much of the second mischievous effect of presumptuous sins.

The third mischief that commeth by them is, *loße of Grace* in some great measure: I meane of that *habituall* grace, with which God clotheth the soul of every sinner that is converted. That little which I mean to say for the declaration of this, take in three Propositions.

First, when God regenerateth a man, he *infuseth into* his soul a company of holy supernaturall habits, as may appeare, (1) By the *metaphoricall terms* by which God is pleased to call this great work. It is called, a *quickning of the dead*, Ephes. 2. 5. *when we were dead in sin, he hath quickened us in Christ*; a

new

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new creation, 2 Cor. 5.17. *If any be in Christ, he is* καινὴ κτίσις, *a new creature.* Now, both these works, are done by an infusion and communication of inward vitall principles to the persons, quickned or created: and therefore *regeneration*, which is assimilated to them, is wrought in that manner too. It is also named in expresse terms, putting of the Spirit into us, *Ezek.* 36.26,27. *A new Spirit I will put within you:* and *I will put my Spirit within you, &c.* a plaine argument, that regeneration is wrought (not by an actuall elevation of our actions, but) by an infusion of spirituall principles. (2) It may be proved by *analogy* to *Adam*; when God sanctified our nature in him, he did it by a communication of inward justice and graces unto him, as all grant; but when God converteth a sinner, he doth the same work that he did to *Adam*, printeth his image upon the soul againe, and restoreth that originall justice (though in a lesse and lower degree) which he gave us at first; and therefore it is stiled a *putting on of the new man, which is crea-*

Cap. 3. *ted after God in righteousnesse and true holinesse*, Ephes.4.24. The meaning is, that the same grace is put on in the conversion of a sinner, which was communicated to us in our creation. And *Col.* 3.10. saith the Apostle, *Ye have put on the new man, which is renewed in knowledge after the image of him that created him.* In these words he sheweth what the new man is, what that is which we receive in our regeneration; it is that very image of God restored, according to which we were formerly created. Conversion therefore is wrought by an infusion of graces. Besides, we are said expressly *to be made partakers of the Divine Nature*, 2 Pet.1.4. which we cannot properly be said to be, but by somewhat of God inhering and dwelling in us, *per modum habitus*, habitually.

Secondly, these supernaturall habits are poured into the renewed soul, to be *principles and foundations of holy actions*; that they who are converted, might be enabled easily, and sweetly, and constantly, to live as becommeth converted persons. Therefore are they called a

well

well of water, Joh.4.14. be cause as a well is a stock by which men are supplied continually with water for their necessities: so, habituall grace is a spirituall stock, by which holinesse is maintained in our actions. For this cause S. *John* calleth it a *remaining seed*, 1 Joh.3.9. Seed put into the ground is the stock of the earth, by which it is enabled to bring forth good fruit, and by this grace are we made able to fructifie and serve God in our places. The Suffrage calleth these graces *fundamentall graces*, without which a spirituall life cannot consist. This is also signified by the name S. *Peter* giveth them, of *Divine nature*. The natures (we know) of creatures are put into them to be principles of their actions, and to incline them with facility to such motions as are agreeable to their kinds, (for actions that are naturall are easie to be done:) So, is the new nature of saving grace, vouchsafed to such reasonable creatures as are converted, and set in order to a supernaturall end, that with ease and facility they may be enabled to do such

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Suffrag. Brit. p.77.

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actions as are ſuitable to their high and heavenly end and calling.

Thirdly, theſe habituall graces are impaired by preſumptuous ſinnes, but how farre it is not agreed upon. They are extinguiſhed (ſome ſay) even by *one* mortall ſinne; whether *effectivè*, by the efficiency, and malignant force and influence of the ſinne upon them, as life is extinguiſht by poyſon, or *meritoriè*, meritoriouſly, *per modum pœnæ tali peccato debitæ ex ordinatione divina*, after the manner of a puniſhment due by Gods appointment to ſuch a ſin, as life is taken away by felony; it is not fully agreed upon by the Schooles. Though *Aquinas* determine againſt the phyſicall efficiency of ſinne in expelling thoſe habits of grace, becauſe they are infuſed by God, and not acquired by induſtry. But it is their common Tenent, that by ſuch a ſin they are voyded out of the ſoul.

More particularly, they ſay 3. things. (1.) That a mortall ſinne doth wholly expell the habit of charity. (2.) That it taketh away from the habits of faith and

and hope which remain, the stamp of saving grace, and the efficacy of making us acceptable to God, because they are not mingled with charity, which is the life of the soul. (3.) That even the habits of faith and hope, though by every mortall sin promiscuously they be not expelled, yet they are by sins contrary to their proper acts. And so upon the matter they say, That by mortall sin grace is totally turned out of the soul. Cap. 3.

And this they endeavour to prove, by the example of our first Parents, who (say they, and we acknowledge) for their eating of the forbidden fruit, were stript of originall justice, and as a sign and signification of it, were turned out of Paradise: and by the example of us their wofull posterity, who were also devested of that royal robe of innocency and grace, the Apostle telling us, *that we have all sinned, and are deprived of the glory of God*, Rom. 3. 23. as also by the examples of the revolting Angels, who for their sin, together with their habitation were discharged of their integrity:

Cap. 3. tegrity: and by the parable of the slothfull servant for the hiding of his talent punisht with the losse of his talent, our Saviour Christ making a generall application of that patt of the parable to all: *from him that hath not shall be taken away even that which he hath*, Mat. 25. 29 But this School-doctrine is not so well relished or swallowed by a great many of our side, and therefore seeing it proveth a question, yea and a quarrell too, I will have nothing to say to it. That which all sides agree upon I may be bold to say, That by presumptuous sins, these fundamentall graces suffer some *decay and diminution in themselves*, and *in some of their operations an intercision.*

1. They suffer some *decay in themselves.* For they are qualities, and therefore capable of intension and remission, as heat and cold are, and they are in the soul in an alterable condition, God having not determined them to their pitch, and setled them in an indivisible point in this life: and therefore they may rise and fall, ebb and flow, increase and diminish. And so they do many times

times in Gods children, as we may see, *Matth.* 24.12. where Christ saith, *The love of many shall waxe cold:* and *Revel.* 2.4. *I have somewhat against thee, because thou hast left thy first love,* i. e, that heat and vigour of love, which thou hadst in thee when thou wast first espoused unto Christ: and *Revel.* 3.2. where the Spirit biddeth the Church of *Sardis, to strengthen the things which remained, which were ready to die.* All these places shew, that hot love may be cold, and graces which were strong and vigorous may fall into a languishing condition. The same thing is intimated in the speech of S. *Paul* to *Timothy,* 2 Tim. 1.6. *I put thee in remembrance,* ἀναζωπυρεῖν, *to stir up the gift which is in thee, &c.* The word is metaphoricall, and signifieth to kindle, or quicken fire that is dying and going out: so that it is as much as if he had said, Blow up those dying sparks of grace which are in thee. If the fire of grace were dying and decaying in such a man as *Timothy,* doubtlesse they may waste in us. In the 1 *Thes.* 5.19. *Quench not the Spirit,* saith the Apostle. Cap. 3.

It

Cap. 3. It ſhould ſeem by this place, that Gods graces may *deficere*, die, though not in themſelves, yet *in ſubjecto*, in their ſubject. For fire is then properly quenched, when it is quite put out: but ſurely, leſſe we cannot underſtand by this word, then this, that grace may be in ſome meaſure quenched, *i.* weakned. Now becauſe grace is compared to fire, therefore Divines uſe to ſay, That as fire may decay two waies: ſo doth grace. (1) *Per remotionem prohibentis*, by removing, or withholding that which would hinder. Fire muſt needs weare away, if wood or coal, which ſhould maintaine it, be withheld: So if we forbear ſpirituall exerciſes, which are as fuell to our graces, they will languiſh. (2.) *Per admiſsionem contrarii*, by applying that which is contrary to it. If one would put out fire, either wholly or in part, there is no ſpeedier way to do it, then by throwing on good ſtore of water, for that being contrary to the nature of fire, will put it out: ſo, a ready way to abate the heat of grace is, to commit ſinfull acts, becauſe vice and holi-

lineſſe are of contrary natures, and if they doe not expell each other, becauſe they are perhaps together in remiſſe degrees, as heat and cold in luke-warm water, yet they are alwayes quarrelling, and waſting one the other. From theſe two things, *viz.* (1) that our graces may be impaired in themſelves; and (2) that one way to impaire them is, by ſin, that which we are proving will follow: That when a Regenerate man committeth deliberate ſins, he diminiſheth his graces. Cap. 3.

2. They ſuffer ſome *intercision* and eclipſe of ſome of their operations; as the Divines of *Gelderland* in their *Judgment* upon the fifth Article about perſeverance gave up, who ſaid, *That the chief acts and operations of habituall graces, might fall to the ground for a time, and often did, not onely more or leſſe, but even totally, though not finally.* *Pareus* giveth an inſtance in faith. *Faith* (ſaith he) *is then ſaid to juſtifie, when it exerciſeth its proper act of apprehending the remiſsion of ſins: But this act, a ſick faith, a wounded faith, a faith oppreſſed with the filth*

Cap. 3

filth of the flesh, and bound as it were with the fetters of sinnes, neither doth nor can exercise.

But you will say, What if the Regenerate man do by his presumptions sustain some *losse* in his graces, what great hurt doth he receive by that?

I answer, he sustaineth more damage hereby, then he could sustaine were he stript of all outward blessings: for all the gold in the world is not worth the least degree and dram of grace. What the Apostle saith of faith, *it is a precious faith*, 2. Pet. 1. 1. is true of love, hope, and all other saving graces, they are *precious things*. For God bestoweth them out of his speciall mercy in Christ, and for this end, that the reasonable nature might by them be enabled to obtain the glorious end to which God hath created it, and to be partaker of that blessed *immortality*, *which is brought to light in the Gospel*: which cannot be said of the greatest beauties and braveries of the world. Is it nothing for a man to lose his *Crowne?* for *Reuben* to be deprived of his *excellency*, *Gen.* 49. 4?

for

for that soul that was rich and clothed in scarlet, to become *wretched, and miserable, and poor, and blind, and naked*, with the Church of *Laodicea*, *Revel.* 3.17? for a man that hath made his nest by the starres, and lived like an *Angel* among men, to be pulled down, brought as it were to his *grave*, and become *unus cum cæteris, like one of us*, as they said of *Nebuchadnezzar*, *Esay* 14.10. like ordinary vulgar persons? If the proverb be true, *Miserum est fuisse fælicem*, It is a great misery to have been happy; then is the Christian who was rich, but now is poor in grace, a most miserable man. Cap. 3.

Such a man is (1) a *burden to himself*: for he loseth that sweet familiarity which he was wont to have with God, and he heareth, prayeth, and performeth other duties of piety, yea of justice, temperance, and charity, (if in this lapsed condition he do performe them at all) but coldly, and in a heartlesse and therefore a comfortlesse fashion: as a man that walketh with a broken leg, or a *bird* that flieth with wings halfe

Cap. 3. half clipt. These duties to which he was wont to repaire with as much appetite and delight as to his appointed food, are now become unsavoury and burdensome to him, through the weakness of his spirituall principles: and therefore he is a burden to himself.

(2.) He is also a *burden to others*, as an unprofitable tree is to the ground on which it standeth. For he doth or can do but little good in his place, during this his low estate, as a dim light doth but little service, and salt which hath lost his savour is good for nothing (as our Saviour telleth his Disciples, *Mat.* 5.13.) but to be cast out of doors, and troden under foot. Such men, because of their former profession and abilities, are reputed and repaired to (perhaps) as cisterns of living waters for comfort and refreshing, for advise and counsell: but when men are come to them, they finde them but broken cisterns, that hold no water. Or, they are like to those fathers and mothers in the *Lamentations*, who, when their children came

came unto them and said, *Where is corne and wine?* were not able to satisfie them; and therefore, like the barren fig-tree, *Luk.* 13.7. they doe but *cumber the ground.* Cap. 3.

(3.) They *are a by-word also*, and objects of every mans scorne, (as the Monks were, who, when they began to degenerate, and lose their ancient zeale and purity, gave good occasion to the Poets of exercising their wits, and making themselves merry with their fat bellies; *O monachi, vestri stomachi sunt amphora Bacchi, &c.*) It is reputed a disgrace to a man to become a bankrupt: once proclaimed such an one, and for ever debased in mens esteeme: how much more is it an infamous thing to be a bankrupt in grace; especially considering that such decayes come not upon men by Gods immediate and inevitable hand and providence, as it may in the bankrupt; but by their own folly, and Gods revenging justice.

The Hebrews call the Winter חרף because it is a reproch, either *actively* to the earth, as if it had no fructifying

Cap. 3. power in it, and to the other ſeaſons of the yeare, as if they were all like to the Winter; or *paſsively*, to it ſelf, becauſe it is a time (by reaſon of the ſad face of it, and the intermiſſion or ceſſation of chirping of birds, warmth of the Sunne, fruitfulneſſe of the earth, leaves, bloſſomes, and comlineſſe of trees) which is evill ſpoken of. It is a name that befitteth a decayed Chriſtian as well. For he is a reproch *to the Ordinances of God*, and the means allowed us by God for our growth in grace, as if they had no vertue in them to make the man of God *wiſe unto ſalvation*, and *able* to every good work. Again, he is a reproch *to his profeſſion and company*, as if all Chriſtians were like himſelf: and thirdly, he is a blemiſh *to himſelf*, both in life and death; his life is like a *lamp deſpiſed*, as *Job* ſpeaketh, and his *aſhes are without honour*.

(4.) That man who loſeth his graces is deeply *in Gods debt*, becauſe he hath waſted, or weakned, or loſt thoſe heavenly talents which God gave him to keep and increaſe, and not to embezzle and

and waste: though God perhaps, as a Judge punishing the abuse of his graces, withdraw them, yet it shall be imputed to him that giveth the cause why they are withdrawn. If privation of originall justice be a sinne, because *debuit inesse*, we should have kept this justice still; I may truly say, he that deprives himself in any measure of these holy habits of saving grace, by his licentious transgression, is a sinner, and a great one too, liable to further judgement for so doing. Cap. 3.

And so I come to the fourth calamity that followeth deliberate sinnes in the soul, and that is *losse of actuall graces*, especially of Divine protection in time of temptation.

When God converteth a sinner, he giveth him (as I have shewed) *habituall grace*: but that is not enough to carry him stedfastly to all duties, and to uphold him in all the varieties of this mortall condition. *Aquinas* giveth us the reason, *quia non totaliter sanat*, because it worketh not a perfit, but a partiall cure upon the soul: he standeth in 4. *Losse*

Cap. 3.

need of Gods *actuall concurrence* with him upon all occasions, and he wanteth perpetuall supplies of actuall grace: (1) to *direct* and informe his understanding, which is but imperfectly enlightned. *For we know but in part*, saith St. *Paul*, 1 *Corinth.* 13. 9. *and see but through a glasse darkly*, ver. 12. (2) *to excite* and remember him of his duty, and perswade him to it by way of a Monitor and remembrancer, (3) *to facilitate* the work of obedience (which otherwise would lie heavy enough upon him) and to make the Bias and inclination of his renewed heart stronger toward goodnesse, to be like a prosperous winde to a ship, which maketh it goe merrily toward the Haven, (4) and *to protect him* against the assaults of temptation, as a lantern doth a candle, that those whisking blasts may not extinguish his faith and grace, and blow him out. And therefore God of his goodnesse, (as he goeth along with his creatures, when he hath made them, and affordeth the all needfull helps for the maintaining of their beings, and the pro-

duc

ducing of their actions; and therefore is called by S. *Peter*, 1 *Epist. 4. chap. ver. 19. a faithfull Creator*: so he) vouchsafeth his converted ones the perpetuall assistance of his grace, that they may live according to their new nature in every thing, and may so passe through things temporall, that they finally lose not things eternall. Cap. 3.

(1.) He *enlighteneth and directeth* them (as occasion requireth) as we read *Esay* 30.21. *Thine eares shall hear a word behind thee, saying; this is the way, walk in it, when thou turnest to the right hand, or to the left.* And Rom.8.26. *The Spirit helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us with gronings that cannot be uttered*, i. he *supplieth* our ignorance, prompteth, and teacheth us what to pray for. And *Mat.* 10.19. *Dabitur in illa hora, It shall be given you in that hour what ye shall speak*, i. you may be (through your ignorance) to seek for words, and answers, when for my Names sake you shall be questioned and put to it; but here is

Cap. 3. your comfort, my ſpirit ſhall informe your underſtandings, when God ſhall call you to ſuch conflicts.

(2.) Becauſe they are apt to be drowſie, he rowſeth and awakeneth them by effectuall motions; *Awake thou that ſleepeſt*, Eph. 5. 14. And, *Ariſe my Love and faire one, and come away; for loe, the Winter is paſt, the rain is over and gone, the flowers appear in the earth, the birds ſing, &c.* Cant. 2. 10, 11. It is his conſtant practiſe, except he be diſcouraged, as we may ſee *Revel.* 3. 20. *Behold I ſtand at the door and knock; if any man hear my voyce and open the door, I will come in to him, & will ſup with him, and he with me.*

(3.) And that they may find (as he ſaith) his *yoke eaſie*, his *burden light*, Mat. 11. 30. and his *commandements not grievous*, 1 Joh. 5. 3. He draweth the yoke with them, and by ſecret animations hearteneth them, by ſweet inſpirations enableth them to do their work with eaſe. And in this reſpect they are ſaid to be (*led by the Spirit*) Rom. 8. 14. as a mother leadeth her weak child, and enableth it to go the better, ſo doth the

the Spirit lead Gods children as it were by the hand, and strengtheneth them to all well doing. Cap. 3.

(4.) Gods children are subject to the daily invasions of their spirituall enemie, who *goeth about continually seeking to devour them.* For he seeth that the regenerate are, 1. escaped out of his hands, 2. appointed to be his Judges, 1 *Cor.6.* which he, being an envious and a proud spirit, cannot endure. See *Tert. l. de pæn. c.7.* It grieves him (saith the Father) to see *Tot mortis opera diruta, so many works of death demolisht in him; Tot titulos damnationis retro erasos, so many former titles of his damnation blotted out. Itaque observat, oppugnat, obsidet, therefore he noteth the converted, assaults them, besiegeth them:* and because he doth so, God spreadeth his wings over them, and either restraineth the devil frō tempting them, or supporteth them in the time of temptation. As a King, when any of his Cities are besieged, doth not leave them to their ordinary strength, to their walls, and weapons, & such standing provisions as they had

Cap. 3. before, but ſendeth in freſh ſupplies of ſouldiers, victualls, munition, and ſuch other things as their preſent exigence calleth for; ſo doth God deal with his ſervants. When our Saviour ſaw the Wolf preparing to come among his ſheep, he left them not to ſuch ſtrength as they had, with that alone to tugge and grapple with their ſpirituall adverſary, but ranne to his Father, begged further help and aſſiſtance from him, that ſo they might ſtand in their evill day, as we may ſee *Luke* 22.31,32. *Satan hath deſired you* (ſaith he) *to winnow you as wheat, but I have prayed for thee, that thy Faith fail not.* When S. *Paul* was buffeted by a meſſenger of Satan, he beſought the Lord thrice, and received protection, *My grace is ſufficient for thee*: i. thou ſhalt have ayd enough, feare not, I will ſend thee in ſo much help as ſhall make thee able to ſtand. 2 *Cor.* 12.7,8,9. And thus he dealeth with all his children: for that promiſe *Pſal.* 91.11,12. *He ſhall give his Angels charge over thee, to keep thee in all thy wayes: they ſhall bear thee up in their hands,*

hands, lest thou dash thy foot against a stone, is generall, and belongs to all Gods family. And therefore the protection promised in this Psalme in the singular number, is in that Psalme which is parallel to this, promised in the plurall. *The Angel of the Lord pitcheth round about them that fear him, and delivereth them.* Psal. 34. 7. *them,* (1) all them: for an indefinite proposition, when the matter of it is necessary, and of such consequence, is equivalent to an universall. The *Angel* in a collective sense, *exercitus Angelorum,* the Army of *Angels pitcheth round about,* that is, by his protection compasseth and guardeth them in on every side, as with a *wall. Hoc enim significat in circuitu:* For this is meant by *round about* (saith S. * *Basil*) For as walls use to stand round about a City, to repell the assaults of enemies on every side; so the *Angel* of the Lord keepeth such as fear him, *à fronte & à tergo,* before and behind, and on all sides: So as when thousands fall at their left hand, and ten thousand at their right, evill shall not come near them. Cap. 3.

* *Basil. con. in* Psal. 34.

Cap. 3. • Basil. in Psal. 34.) them. And in this sense are all such other Scriptures promised a singular protection to the Saints, to be understood; & namely that of *Esay* 43. *When thou passest through the waters, I will be with thee, & through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee: for I am the Lord thy God, the holy One of Israel, thy Saviour, &c. God shall tread Satan under their feet shortly*, Rom. 16.20. but not yet. The protection he giveth for the present, is, *Ability* to stand against him, and all his shots and batteries without falling. And this is a farre more glorious protection then the other, finely expressed by the School-phrase of *Manutentia Dei*, Gods holding them in his hand. All these kinds of aids God superaddes and sendeth in to such as are regenerate; they are usually termed *actuall graces*; *graces*, because they are *not deserved*; *actuall*, because they are conferred *per modum auxilii transeuntis*, after the manner of transient supplies when there is need, and not *per modum habitus permanentis*, after the manner of permanent and fixed

fixed habits, as those are which constitute the new creature. Cap. 3.

All these God withdraweth from the lapsed Christian, and withholdeth till fare weather be made again. Mistake me not; when I say, that God in such a case withdraweth and holdeth in his actuall graces, I would be understood of those more plentifull and *liberall ayds* by which a man might be enabled with ease to avoid sin, and to live holily; not of those *auxilia necessaria*, motions and operations of grace, which are simply and *absolutely necessary* for the avoyding of sin; these God continues still. For otherwise the sins which persons so deserted doe fall into, for want of grace enabling them to forbear them, may seem to afford an excuse to them that commit them. But his larger measure of grace he taketh away. And hence it is, that he is said to *hide his face*, Psal. 30.7. and to hide it from men because of their sins, *Esay.* 59.2. *Your sins have hid his face from you*: and to *goe to his own place* till the people acknowledge their offence, *Hos.* 5.15. Because hen

men

Cap. 3. men ſinne, he withdraweth the powerfull preſence and protection of his Grace, for that is the thing meant by thoſe figurative ſpeeches.

All ſuch places likewiſe, where God is ſaid to *forſake men*, to *harden* their hearts, to *give them up to their owne hearts luſt, to poure upon them the Spirit of giddineſſe*, to *lead them into temptation*, &c. do prove this. For we muſt underſtand theſe ſpeeches *negativè*, in a negative, or privative ſenſe, of the reſtraint of ſuch gracious operations in ſinfull ſoules, as being preſent, would hinder their obſtinate hardening of themſelves, and their fooliſh and deſperate expoſing of themſelves to temptations; and not *poſitivè*, in a poſitive conſtruction, as if God did by *poſitive acts* either impreſſe wicked qualities in the hearts of men, or deliver them up into the hands of the Devil, to be hurried *quò illi placet*, into what impieties ſoever he thinks good to bring them. God forbid we ſhould harbour any ſuch conceits of God: for this were to make the *lover of men* to be a *hater* of men; the *reſtrainer*

of

of sin to be a *tempter* to sin: this were instead of saying with the Apostle, *He would have all men to be saved*, to say, He would have most men to be damned, and he doth what he can to thrust them into the mouth of hell. Cap. 3.

For particular proofs, I may bring that place of *Exod.ch.* 32. 25. where it is said, That *Aaron had made the people naked to their shame among their enemies:* by helping them to bring forth that grievous sinne of Idolatry, with which they travailed at that time. He made them naked say some, he did occasionally (by being a minister to them in this sin) lay open and discover to the world their shamefull ingratitude against the mighty God who had brought them out of Egypt, preserved and sustained them in the Wildernesse, and done such great things for them. He made them naked, say others, because he stript them of their ear-rings and ornaments to make the Idol with: these two expositions *Vatablus* giveth. But others, and among them *Calvin*, expound the place, of the removall of Gods gracious pro-

Vatab. annotat. in Exod. 32. 25.

Cap. 3.

protection from them for their sin. They were said to be naked (saith he) *Eo quod privati, &c.* Because they were deprived of the protection of God, which is called the dwelling place; I may adde, the *shadow*, the *shield*, the *strong hold*, the *hiding place* of his people. Sinne therefore maketh men *naked*, and robbeth them of the protecting grace of God.

Calv. com. in hunc locum.

That same prayer also of *Davids* proveth it, *Psal.* 51. 12. *Uphold me with thy free Spirit.* By *Spirit* we are to understand spirituall graces; by *free* Spirit, either a voluntary and a *ready* mind to doe Gods service without reluctancy and hanging back, or a *generous* and noble forwardnesse of heart to such excellent and Kingly actions as became his place, (for the * originall words may signifie either, or indeed both of these:) and by *Davids* prayer for such a noble Spirit, for such actuall dilatations of heart as before he had, we may see that he wanted them. He perceived (saith *Musculus*) that he was much deprived of these gifts of the Spirit, after his so grievous sins, and therefore he prayed for

נדיבת πνεύματι ἡγεμονικῷ.

Musculus in Ps. 51. 12.

for the restitution of them. And so it falleth out continually with those who give themselves to the pleasures of the flesh; they grow even brutish, they lose the fervour and largeness of spirit to holy duties, which were imparted to them before. We may gather thus much also out of *Psal.* 91. 12. *They shall keep thee in all thy wayes*: for in those words, *in all thy wayes*, God plainly implieth, that this promise of Divine protection is conditionall, and consequently is not fulfilled, if the condition of our endeavour to keep our selves in a good way be not performed. And so our Saviour understood it, and no otherwise; for he durst not cast himself down from the pinnacle of the Temple (which had been a deviating, and stepping out of the way) in hope he should notwithstanding that presumption have had his Fathers protection. And so S. *Basil* understands the other Psalme. *The Angel of the Lord pitcheth about such as fear him, si non ipsum per prava opera fugaverimus*, if we chase him not away by our bad lives. For as smoke driveth away bees,

Cap. 3.

Cap. 3. bees, and bad smells Pigeons, so doth the bad savour and smell of your sinnes our *Guardian Angel* from us. If graces worthy this Angelicall protection, and a mind rich in divine contemplation possesse thy soul, thou art a treasure, and God must needs protect his treasures. We may see by many examples in the Scripture, that it hath been Gods usuall practise to depart from his people, when they provoked him by their sinnes. When *Achan* had stollen, and hidden some *Canaanitish* goods, contrary to Gods command, God presently withdrew his gracious and victorious concurrence with the people in their battels. See *Josh.* 7.5, 11. where (1) Gods forsaking them in their need is mentioned, and that which followed upon it, their flight; and (2) the reason is shewed, *Israel hath sinned, and transgressed the covenant that I commanded them, &c.* therefore the children of Israel could not stand before their enemies.

When *Samson* by the means of *Delilah* had lost his haire, and so had broken his vow, (for he was a *Nazarite*)

and

and grievously sinned against God: it is said, *Judg.16.19.* that *his strength went from him*; and *ver.20. he wist not that the Lord was departed from him.* These two *verses* put together shew, that his strength lay not in his haire, but in his innocency, and in Gods protection of him while he was upright; and that his weakness lay not in the losse of that haire, but in Gods departure; and that when men sinne foolishly against God, he answereth them according to their folly, and leaveth them. Cap. 3.

At the Feast of *Pentecost* (a little before the destruction of Jerusalem) when the Priests after their manner went into the Temple in the night season to offer sacrifice, they reported that they heard a ratling noise, and these words following, *Let us goe hence.* If this story be true, it was the voice (no doubt) of those blessed spirits to whom God had committed the protection of that City; when the measure of their iniquity was grown full, they left them, and with an audible voice (for the instruction of men) called one another to be gone from

Joseph. bel. Jud. l. 7. c. 12.

Cap. 3.

λειτουργικὰ πνεύματα

from that sinfull place. And so will those ministring Spirits, as S. *Paul* styleth them, *Heb.* 1. 14. serve all those persons, or people, that depart from God. And if they take up their Tents, and pack away, it is a signe that God is first gone. For the King of Heaven and his heavenly Courtiers, come and goe together: thus we see the point proved.

Now, from this withdrawing of that measure or assistance which was vouchsafed before, followeth *accidentally* many a slip: the man thus bereaved of a great part of his spirituall strength, is likely to fall with *Samson* into the hands of the Philistins, I mean infernall spirits, who will put out his eyes, binde him in fetters, and put him to grinde and drudge like a slave: as a ship *fracto gubernaculo*, the rudder being broken, is carried whither the tempest will; so a man, these aids of grace being withheld for his sin, doth for the most part what the Devill will have him. Thus much is intimated in those two petitions which our Saviour hath taught us, *Lead us not into temptation, but deliver us from*

Autor imperf. operis in Mat. hom. 37.

from evill. The *first* of these concerneth the means by which we may be kept from sin; the *second*, the end for which that means is available: and that which we may learn from both of them is, That the Divine protection of us in the houre of temptation, (for that we mean when we pray, *Lead us not, &c.*) is an effectuall means to keep us from sin, and by consequent, that the suspension of it is an occasion of a mans falling thereinto. It is no new Divinity, That God oft-times doth punish one sinne with another; and it is true, if the meaning be, that God after men have sinned, is pleased to call in those actuall inspirations and motions, which would, were they present, be very avaylable for the hindring of future impieties. A miserable thing it must therefore needs be, to be *out-lawed* as it were, and deprived of Gods Fatherly care and custody. This is the fourth mischief, caused by deliberate sins. Cap. 3. § *Effect.*

The fifth is, *losse of the acceptation of our former, and present acts of obedience.*

The works which are done by men,

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as touching their morality, are of foure ſorts.

1. *Viva, living works*; and they are ſuch actions, as for their kind are good, and come from a good fountain, a principle of grace, and are done by a man in Gods *favour*. They are called *living works*, becauſe the fountain of ſaving grace from whence they iſſue, is the very life of the ſoule. Theſe, though ſprinkled and ſoiled with ſome defects and infirmities, are yet acceptable to God. What elſe doth the *euge bone ſerve, well done good ſervant*, with which in the Parable the Maſter did entertain his good ſervants, imply? For, *euge, well done*, is a note of a friendly acceptance. The reaſon why God acceptetn them is, 1. Becauſe they *come from the Spirit*, and are the expreſſions of his own Image, which God cannot chooſe but love (as *Calvin* ſaith) whereſoever he beholdeth it. *Deus coronat dona ſua*, God uſeth to crown his own gifts in his ſervants, ſaith Saint *Auguſtine*. 2. Becauſe *the perſon is in Chriſt*; looked upon in the face of Chriſt, and therefore pleaſing

Calv. Inſt. l. 3. c. 17. Sect. 4, 5. *ubicunque faciem ſ. ā Deus contemplatur, illam veritò amat & honore habet.*

pleasing to God. It is said, that *God had respect to Abel, and to his offering* Gen. 4. 4. & the Apostle giveth the reason, *Heb.* 11. 4. because he was a beleever, and a member of Christ: *By faith Abel offered up a better sacrifice then Cain.* From these places is drawn that noted speech in use among Divines; that *the person must please God before the work can*: which if it be meant of *bare* persons, is false; for Gods love is not terminated at meer entities, nor expressed toward the just man but for his righteousnesse sake, which is the first and principall object of the Divine love. But if it be meant of persons *qualified* and clothed with Christ and his merits, and graces, it is true; because God loveth the person finding him in Christ, therefore he accepteth the good work of this beloved person: And the reason of this St. *John* intimateth, *Revel.* 8. 4. where he saith, that *the smoke of the incense which came with the prayers of the Saints, ascended up before God out of the Angels hand.* This Angel is *Christ*, this incense his *merits*, the mingling of the prayers of the

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Cap. 3. Saints with this incenſe, is the ſupplying, or *covering* of the defects of their prayers, & conſequently of all their other holy actions, with the merits of Chriſt; and the aſcending of this incenſe & their prayers before God, is his *acceptance* of thē thus converted with Chriſts merits: and the reaſon why the prayers aſcended, was, becauſe the incenſe aſcended that was their *vehiculum*, the *pillar of ſmoke* in wᶜ they mounted up to heaven: that is, in plainer termes, the pious & good actions of men in Chriſt are accepted of God, becauſe they are perfumed, and their defects covered frō the face of G O D, by the merits of Jeſus Chriſt. Hence is it that S. *Peter* ſaith, *Our ſpiritual ſacrifices are acceptable to God by Ieſus Chriſt* 1 Pet. 2. 5. *acceptable, but by him.*

The ſecond ſort are *mortua*, *dead works*, and they are ſuch as are for their *ſubſtance* good, but done by a man *without grace*. For if grace be the life of the ſoul, then works done without grace, muſt needs be dead works. As S. *James* ſaith, *Faith without works is dead*, ſo may we ſay, Works without grace are dead:

quia

quia carent vitali principio, because they want the principle of a spirituall life. These kinds of works are not accepted of God. Understand me rightly; I mean, they are not *vere salutaria*, immediately accepted to everlasting life. If heathen men, or among us meere carnall men should die in their infidelity, and naturall condition; the works of temperance, chastity, liberality, mercy, or of any other morall vertues, which they did (perhaps) while they lived, and when they died, would not be rewarded with eternall happinesse. For the Apostle saith, 1 *Cor.* 13. 3. *Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.* In which words he determineth, that the best actions done out of grace are unprofitable to the doer; unprofitable *secundum quid*, in some respect, because they have not an immediate connexion with, or title to glory.

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And thus (I suppose) is St. *Austin* to be understood in that noted speech of his; [a] *As certain veniall sinnes, without*

[a] Aug. de spi. & lit. cap. 28. *Sicut non impediunt à vita æterna justũ quædã peccata venialia, sine quibus hæc vita non ducitur: sic ad salutem æternã nihil prosunt impio alicuja bona opera, sine quibus difficillime vita cujuslibet pessimi hominis invenitur.*

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which this life is not led, do not hinder the just man from eternall life: so, some good works without which the life of a bad man is very hard to be found, do nothing profit to salvation. And the reason is, because they are not, *verè bona, truely good* in a Theologicall sense; for as much as they are destitute of a *good fountain*, a *good manner* of doing them, and perhaps a *good end* too, all which are required to the constitution of a work truely good, according to that maxime of the Schooles *Bonum oritur ex integris, malum ex quolibet defectu*, to make a thing good all requisites must concurre, but the absence of one rendreth it evill. In this sense therefore they are not acceptable: but in many other respects they are. For

1. They are *temporally rewarded*, as the examples of *Ahab*, 1 *King*. 21.29. whom and whose house, for a little feigned humiliation, God spared for four generations; and of *Nebuchadnezzar*, *Ezek*. 29.18, 19. to whom for his service to God against *Tyrus*, God gave *Egypt* for a reward; and of many others, do evidently

lently shew: especially that of the Roman Empire, of which St. *Austin* saith, [b] *In that most flourishing and prosperous Empire of the Romans, God declared to the world, how much even civil vertues without true religion doe profit men in this life, and that these civil vertues, with the addition of true godlinesse, would bring men to be citizens of another city, whose King is verity, whose Law is charity, whose condition is eternity.*

2. They lessen their damnation that doe them: *Fabricius* (c saith S. *Austin*) *shall be punished lesse then Catiline, because he was less wicked, & did not want much of having true vertues, though he had thē not.*

3. They shall be rewarded with further gifts and graces; for God hath made a liberall promise, * that *to him that hath shall be given, and he shall have more abundance.* This promise some restraine to gifts of the same kind, as if this were our Saviours meaning: He that useth gifts of nature well, shall have more and greater indowments of

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[b] Aug. t. 2. ep 5. ad Mar. prope finem. *Ostendit Deus in opulentissimo & præclaro imperio Romanorum, quantum valerent civiles etiā sine vera religione virtutes; ut intelligeretur hic addit â, fieri homines cives alterius civitatis, cujus rex veritas cujus lex charitas, cujus modus æternitas.*

[c] Aug. l. 4. contr. Julian. c. 3. *Minus enim Fabricius, &*

Catilina punietur, non quia ille bonus, sed quia ille magis malus; & minus impius qui in Catilina Fabricius: non veras virtutes habuit, sed à veris virtutibus non multum deviando. * Mat. 13. 12.

nature;

Cap. 3. nature; he that uſeth preventing grace well, ſhall have a greater degree of preventing grace; and he that uſeth the grace of converſion well, ſhall have more ſanctifying graces conferred upon him. But me thinketh the Text ſhould not be ſo reſtrained; partly, becauſe it ſuiteth not well with the Context; and partly, becauſe it is not ſo agreeable to the ſcope of our Saviours words.

First, it ſuiteth not with the *Context*; for the words are inſinuated as a reaſon why the Diſciples were converted and enlightned, and the reſt were not, *To you it is given to know the myſteries of the Kingdome of Heaven, but to them it is not given:* and would you know the reaſon why it is given to you, and not to them? It is, becauſe *to him that hath ſhall be given, &c.* you were humble, teachable, carefull according to your former abilities to ſerve God, therefore thoſe myſteries are revealed to you; and they were high-minded, ſelf-conceited, untractable, bad husbands of their former talents, therefore it is not given

given to them to know them. Surely, if Christ make the honest minds of the Disciples, and their good moralities which they had before their conversion, one reason why they were converted, there is no reason to understand this promise, of further gifts of nature onely. Cap. 3.

Secondly, this interpretation doth not suit with our Saviours drift, which was, to stirre up men to be humble, teachable, tractable, good stewards of such gifts as they had already received, as we may see in the whole Parable of the Talents, which is shut up with this application, *Mat.* 25.28,29. If all that he had meant in this generall promise, had been this, I advise you all that heare me this day, to be faithfull servants to me in the imployment of your naturall parts and abilities, and you shall have more indowments of nature, (which you may have, and yet go to hell, but not any gifts of saving grace, which will bring such to heaven as have them;) this promise would have been but a feeble motive to have wrought

Cap. 3. wrought upon naturall men, and to have ſtirred them up to the practiſe of morall vertues, or preparative actions and exerciſes. I take this promiſe therefore to be generall: and according to the generall conſtruction of it, I ſay, that although good works done by him that is in the ſtate of nature, are not *immediatè ordinata ad ſalutem*, immediately ordained, or accepted to ſalvation, yet they are *mediatè*, mediately, becauſe they are uſually retributed with the grace of converſion, which is the meanes to glorification; not for any *congruity* that is between them and true ſaving grace, but through Gods *liberality*; not becauſe they *deſerve* it, but becauſe it hath pleaſed God frankly to *promiſe* it.

A third ſort of works are *mortificata*, mortified works: ſo called, becauſe they had life in them, and there was life in the perſon that did or doth them, but this life is now *intercluded*, and the *power* which it had of making them living and acceptable works, is for the preſent *ſuſpended*. We uſe to ſay of a limb which had life in it, but now hath little or none,

none, that it is a mortified member. It is not a dead member, becauſe it hath had life and ſpirits in it, and may perhaps have againe, when the paſſages which are ſtopt be opened, that ſo the blood may have recourſe thither; but a mortified member, becauſe it is deprived of that life it had, and made dead: and therefore it is a fit term to expreſſe the preſent ſtate of ſuch good works as formerly were, but through ſome preſent impediment are not ſpiritually alive, or acceptable to God. Cap. 3.

Such are all the good works of Regenerate men fallen into groſſe ſins.

A fourth ſort of works are *mortifera*, *deadly* works. So called, becauſe they bring death and damnation in their merit at leaſt, upon every man that doth them. Of this rank are all wicked and ungodly actions, all preſumptuous ſins. For of them the Apoſtle ſaith, *the wages of ſinne is death*, Rom. 6.23.

Of all theſe, the works which we are ſpeaking of, are the mortified, the good actions of juſtified men, lying *ſub mortali*, under the guilt of enormous ſins.

Cap. 3. sinnes. Of which, I say, that they are not accepted to salvation; neither those which they did *before their* fall, nor such as they do while they *lie in their* fall.

1. Such good actions as were done by them *before they fell*, when they fall lose their acceptation and reward, as we are taught, *Ezek.* 18.24. where the Lord speaking of just men turning away from their righteousnesse, and living like the wicked, saith, *All his righteousnesse that he hath done shall not be mentioned*, i not accepted (for God is said to remember and speak of a thing, when he accepteth and rewardeth it, as we may see, *Mal.* 3.16.) St. *Paul* inveighing against the *Galatians* for their backsliding, among other mischiefs which befell them through their apostasie, insinuateth this; *Have ye suffered so many things in vaine? if it be yet in vaine*, *Gal.* 3.4. It seemeth the converted *Galatians* had been entertained by their Countreymen with disgraces, wrongs, and persecutions for Christs sake, and stoutly endured them all: These passions were greater matters then bare actions,

ons, and remunerable with a greater reward; yet the Apostle telleth them, that all these were *in vaine*, fruitlesse and unprofitable to them for the present, because they continued not in their integrity; though not in vain for afterward, if they would repent and get up again. The like is intimated in that exhortation of S. *John* to the elect Lady and her children, 2. *Epist. ver.* 8. *Look to your selves, that we lose not those things that we have wrought, but that we receive a full reward.* It seemeth by this, that Gods children, if they fall, doe lose the profit of all those good things they have formerly done; and what a heavy thing is that? Perhaps they have forsaken many beloved sinnes, performed many harsh and unpleasing duties, sustained some wrongs and reproches for godlinesse sake: and if they have, for the present they are forgotten, they be as if they had never been, all these are lost while they lie in their sinne, and lost eternally, if they lie still. If the King owe a subject a thousand pound, as long as this subject continueth loyall, so Cap. 3.

Cap. 3. so long the King is truly his debtor for that money; but if he play the traytor, the money is no longer his, nor is the King his debter for it; for he hath forfeited that, and all that he hath besides, by his treason to the King. So, if God have received much kindnesse and service from a man, he maketh himself for those services this mans debter, so long as he continueth faithfull to his God: but if he prove disloyall, and by his sin play the traytor against God, he hath forfeited all, yea and his own soul too; God oweth him nothing now but shame and confusion of face, and that he will besure to pay him, except he make his peace againe.

2. Such good works as they doe *for the present*, are not accepted neither. And I prove it by two remarkable places;

The first is *Esay* 1. *ver.* 11, 12, 13, 14, 15, *&c. To what purpose is the multitude of your sacrifices unto me?* saith the Lord: *I am full of the burnt offerings of rammes, and of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats.*

When

When you come to appear before me, who hath required this at your hands to tread in my courts? Bring no more oblations in vaine, incense is an abomination unto me: the new moons, the Sabbaths, the calling of Assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons, and your appointed feasts my soul hateth, they are a trouble to me, I am weary to beare them. And when ye spread forth your hands, I will hide mine eyes from you, yea when ye make many prayers, I will not heare: your hands are full of blood. This people (we see) did many duties of piety and worship: that is clearely intimated, they *offered sacrifices, kept their festivals* punctually, *came into Gods Courts to worship, spread forth their hands and prayed*; and all these duties they performed *frequently*, they offered *many sacrifices*, ver. 11. made *many prayers*, ver. 15. These were commendable actions, all commanded very strictly; and yet how did God entertaine them? He was *full of them*, he *delighted not in them*; he *could not away with them*, they were *a burden to him*, he was *weary* Cap. 3.

Cap. 3. *of the*, they were *iniquity to him*: all these expressions shew that he did not respect them. But is this all? No matter whether he cared for them or no, if he did reward them; no this is not all: he saith, they were *vain oblations, hatefull to him, unprofitable to them*; such as he would *hide his eyes* from, and *stop his eares* at. *When you spread forth your hands, I will hide mine eyes, &c.* It is strange (one would think) that God should so slight his own Ordinances, so abhorre such Pious and religious services, so precisely and plentifully performed in honour of his Majesty, and obedience to his command. What is the reason of this cold affection in God toward these sacred Ceremonies? Himself giveth the reason, *v.* 15. *Your hands are full of blood*: they did lie without repentance in their sinnes, and in such sinnes as were of a high nature; injustice, and unmercifulnesse, oppression of widows and fatherlesse, *ver.* 17. *bloody sinnes, crimson and scarlet sinnes*, ver. 18. and therefore did God abhorre and loath their duties of religion, so farre was he from accepting them.

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The second place is like unto this, it in *Esay* 58. I will not put down the words at length, because each one may easily see and read them: but in them we may consider two things. 1. *What the good duties were*, which were done by persons polluted with the guilt, and continuing in the practise of great sinnes. *v.2. They sought him daily, and delighted to know Gods wayes, they did ask of him the ordinances of justice, and took delight in approaching to God*, i. they came to Church duly, flocked after Sermons, & resorted to Gods Priests to be instructed: was this all? No, *They fasted, they afflicted their souls*, ver. 3. *They hung down their heads like bul-rushes, and spread sackcloth and ashes under them*, v. 5. These were more then ordinary duties, of such severity, and so unpleasing to nature; that many good men are content to shift them off, and Christ durst not put his Disciples to them, as we may see *Mat.* 9. 16, 17. Yet were these harsher exercises of piety and repentance taken up by them; with a conceit (doubtlesse) of *high acceptation*, and an expe-

Cap. 3. ctation of some great rewards, as appeareth by their expostulation with God, v. 3. *Wherefore have we fasted, and thou seest it not? wherefore have we afflicted our soul, and thou takest no knowledge?* 2. We may consider the *welcome* they had, it was very cold and course, *ver.* 3. *Thou seest us not, thou takest no knowledg:* and v. 4. God granteth, he did not respect them: for, he assigneth the reason why he did not; *Ye fast for strife and debate, and to smite with the fist of wickednesse*, and v. 5. *Is it such a fast that I have chosen? &c.* It is as if he should have said, You fast and pray, and think much that I should not shew my self kinde and loving to you, and reward you for your paines: but you need not wonder, nor murmur at it, I have too much cause to neglect you, you are oppressours, cruell exactours of your debts, penurious Churles, which hide your selves from your own flesh, &c. & as long as you are such, I will never accept your devotions. We have too many such (it is to be feared) among us, who lie in oppression, unmercifulnesse, undutifulnesse to

to superiours, & perhaps in secret wantonnesse and uncleannesse, sensuality & drunkennesse; and yet while they lie in these sins, they frequent such Churches as they please, repaire to Ministers to be resolved in points of conscience, and to be instructed in the duties of their places, they pray in their families, and perhaps by themselves in secret, catechise their servants, keep the Lords day with more then ordinary, or (perhaps) necessary strictnesse. These are good duties, and yet not accepted, not regarded while performed by persons lying in such sinnes. As *Achans* stollen commodities hindred the prosperity of Israel in their warres, and as the Coloquintida in the pot poysoned all the pottage, and a dead Fly putrifieth a whole box of oyntment: so, one proud presumptuous sinne committed and continued in by a man regenerate, putrifieth all his devotions and religious actions, and depriveth them of their present glory and acceptation. It is true, *merita reviviscant*, these good actions may (haply) live again, but it is *quando*

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do resurgimus à peccato, when they that lye in sin, rise out of it by true repentance, and not before.

And so I have done with the wofull effects of presumptuous sins, or the mischiefs that befall such persons as greive the Spirit.

CHAP. IV.

Antidotes, by which a Regenerate man may be preserved from presumptuous sins.

HAving thus declared the nature, danger, and possibility of cómitting presumptuous sins, it is requisite that I shew the meanes of *preventing* and *curing* these sins. For, as it is necessary for a Physitian to prescribe his Patient προφυλακτικὰ, *Preservatives* against such dangerous diseases as he findeth him inclinable to, and θεραπευτικὰ, *Remedies* to recover him, if he chance to fall into them, and therefore a good Physitian will doe the one, as well as the other: so, it is very fitting for us, to whom God hath committed the

the over-sight of peoples souls, not only to signifie what deep and dangerous diseases of spirit men are subject to (even such men as have the best and ablest constitution of soul:) but also to furnish them with rules by which they may be enabled to prevent them, and by which, if they be by occasion seized on by them, they may be directed how to rise out of them again. And therefore I come now to acquaint you, both with the *Antidotes* against, and the *Remedies* for presumptuous sins, and the mischiefs attending them. And first of the *Antidotes* by which they may be prevented: which is the *fourth generall point* which I propounded to my self to insist on. Cap. 4.

Antidotes.

These *Antidotes* are of two sorts. 1. Such as are to be used *at all times* for the breeding of a good *habituall* ability in us of abstaining from these wilfull sins, at what time soever we shall be tempted to them. 2. Such as may be used *in the time of temptation*, to furnish us with an *actuall ability* of resisting the temptation, and forbearing the sin we are tempted to.

Cap. 4. Habituall. Daily preſervatives.

The Antidotes of the firſt ſort may be theſe. 1. Prayer. 2. Feare. 3. Sobriety. 4. Abſtinence from ſmaller ſins. 5. Diligence in ſome good callings. 6. Setled reſolutions, and if need be, Vowes. 7. Sanctified uſe of afflictions. 8. A rectified underſtanding.

1 *Preſervative. Prayer.*

The firſt of theſe is, *Prayer*: which is indeed a medicine for all maladies, a *Catholicon*, a *panacea* that *preventeth all ſins, recovereth all ſinners.* I might here with ſome of the Fathers enlarge my ſelfe in the praiſe of *Prayer*, but that would be περιεργον, a thing unfit for my purpoſe. A good preſervative it is againſt temptations and ſins; and therefore our Saviour Chriſt maketh uſe of it himſelf, for the upholding of his Diſciples under an approaching temptation, as we may ſee *Luke* 22.31,32. *Satan hath deſired to have you, that he might ſift you as wheat: but I have prayed for thee, that thy Faith faile not.* And as he uſed it himſelf, ſo he commended it to his Diſciples, as a preſervative of ſingular efficacy, *Matth.* 26.41. *Watch and pray, that ye enter not into temptation.*

Pray,

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Pray; but why? *that ye enter not, &c.* i.e. that ye be not overcome and drawn into sin by the force of temptation: 'tis a meanes therefore to keep from temptation and sin. He did not onely prescribe it them for their preservation, but commendeth it to us for a standing remedy, in the Lords Prayer, when he bids us say, *Lead us not into temptation, but deliver us from evill.* The efficacie of it S. *Paul* knew full well, and therefore when he was buffeted with a temptation to some great sin, he betaketh him to his prayers, and *beseecheth the Lord thrice, that this messenger of Satan might depart from him*, 2 Cor. 12. 8. And what was the issue? his preservation from the sin suggested, *My grace is sufficient for thee.* Indeed Saint *Paul* was now in an actuall combat with Satan, in apparent danger of some heinous sin; and therefore he prayeth, and his prayer relieveth him: but did he use it for a daily preservative? No doubt he did: for he knew very well how restlesse the devill is, and how ready to make use of all occasions to draw men to sinne, and how sud-

Cap. 4. ſuddenly a temptation (as often times the winde doth) might ariſe; and he knew too, that if prayer could help him at a pinch, and ſuſtain him when he was puſht at, it would be much more able to ſtrengthen him *extra pugnam*, out of temptation; and therefore in diſcretion would alwayes be uſing it. In *Eph.* 6.18. having *deſcribed* the *number*, the *nature*, and the *power* of our ſpirituall enemies, and *directed* us what armour to put on for the defence of our ſouls, and the quenching of all fiery darts; he cloſeth up his direction with a ſerious advice, to *pray always with all manner of ſupplication and prayer in the Spirit*: i. to pray with ſtrong affections fervently. For, as ſacrifices were not accepted, but when they were offered up with fire; ſo, prayer hath no force except the fire of fervent affections be in it. Now the reaſon why prayer is ſo good a preſervative, is, 1. Becauſe, *all our ability to avoyd ſinne cometh from God*, and from thoſe ſpeciall ayds which he ſendeth us in the time of triall. *Except the Lord keep the Citie* (ſaith *David* 127.1.)

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the watchman waketh but in vaine: so, except the Lord guard our ſouls, our vigilancy and cuſtody of our ſelves is to little purpoſe. *We are not ſufficient of our ſelves to think any thing*, i.e. any *good thing* of our ſelves: *but our ſufficiency is of God*, ſaith S. *Paul*, 2 Cor. 3. 5. Much leſſe can we doe any good, or avoid any ſin without the help of God. We are like to frantique perſons (ſaith *Muſculus*) of our ſelves very ready to flie out in a head-ſtrong manner into many diſorders, as the Prophet intimateth in his earneſt petition, *Pſal.* 19. 13. *Cohibe ſervum tuum, Keep back thy ſervant from preſumptuous ſinnes.* If we doe ſtand, it muſt be in the ſtrength of God, as Saint *Paul* ingenuouſly confeſſeth for his own part, *I can doe all things* (ſaith he;) a proud word, had he ſaid no more; but he addeth, *through Chriſt that ſtrengthens me*, Phil. 4. 13. In another place he ſaith, *The Lord ſhall deliver me from every evill work, and will preſerve me to his heavenly Kingdome, &c.* 2 Tim. 4. 18. He knew he ſhould finally avoid all ſins againſt conſcience, and ſo be ſaved: but from whence

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Muſc. in Pſ. 19. v. 13

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whence, this ability came he acknowledgeth *The Lord shall deliver me, &c. They came about me like Bees* (saith David, Psal. 118. 12.) *but in the name of the Lord I will destroy them:* i. by the power of God, (for his *Name* signifieth his power.) So may we say of temptations to sin, they come about us like Bees, (buzzing into our minds evil thoughts, and preparing to sting us by drawing us into consent:) but it is in the name and by the power of the Lord that we do destroy them. And therefore the Apostle saith expressly, *Rom. 16. 20. The God of peace shall tread down Satan under your feet.* If he be troden down, it is God that doth it for us.* *In hoc signo vinces.* In this sign, (or by him that was crucified on this Crosse, and represented by this sign) thou shalt overcome; was the miraculous instruction given to great *Constantine* in his journey to fight with his enemies. And *In hoc signo vincimus*, by the power of his crosse do we overcome sins and Satan in our earthly warfare. And therefore to pray earnestly to God from whom our help com-

* Socrat. Eccl. hist. book 1. c. 2 About noon, the day somewhat declining, he saw in the sky a light-som pillar, in forme of a Cross, wherein these words were ingraven, *In this overcome.*

commeth, must needs be a soveraigne preservative; had we strength in our selves we needed not prayer: but having none but what God imparteth, we must pray, if we will have it. *Secondly*, God hath made & *ordained prayer to be the means of obtaining his help*: and therefore it must needs be a singular defence to the soul. I prove this by that speech of our Saviour, *Mat.*7.7. *Aske, and it shall be given you; seek, and ye shall finde; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.* In which words, 1. God *promiseth* to give us all good things, (among which, help to avoyd sin is none of the least) 2. He *requireth a condition* to be performed, and that is prayer, set out under three forms of speech, *Ask, seek, knock*; all of these, are no more then this, *Pray and ye shall speed.* I might add many places more wherein prayer is urged by a promise of hearing and answering, and consequently required as a condition: namely, *Psalm.* 50.15. *Call upon me in the day of trouble,* Cap. 4.

Cap. 4. *trouble, I will hear thee, &c.* And Jam. 1. 5. *If any man lack wisdome, let him ask of God, &c.* But I forbear.

The evidence of this made the Ancients to call prayer *Clavem cæli, the key of heaven*, because it openeth heaven and all Gods heavenly treasures, *Ianuã Paradisi*, the gate of Paradise, because it letteth men in to God, and bringeth them with their requests into his presence. I may add, *Canalem gratiæ, a chanell, or conduit pipe* by which the full stream of all necessary graces is derived and brought home to us. Nor hath God unfitly appointed this to be a meanes of obtaining all blessings, and among them, his gracious assistance in time of need: because it is an act and exercise of the soul, by which we do actually declare and acknowledge our absolute dependence upon him for all things necessary, and by which (for this followeth the other) we do abase our selves, and give glory to him, testifie our own emptinesse, and his fulnesse, yea and faithfulnesse and kindnesse toward us his poor creatures. If therefore we would

would have *Grace to help in time of need*, Heb. 4. 16. strength and ability to forbear presumptuous sins; let us go for it to the throne of Grace, and be frequent and fervent in prayer. That is the first preservative. Cap. 4.

A second is *Feare*. *Happy is the man that feareth alway*, (saith *Solomon*) *Prov.* 28. 14. Why happy? Because he escapeth mischief, as the antithesis in the next words sheweth, *But he that hardneth his heart, shall fall into mischief*. 2. *Preservative, Feare.*

There is a three-fold feare. 1. *Of God.* 2. *Of sinne.* 3. *Of a mans owne proneness to fall into sin.* Each of these holy fears is a good preservative.

1. *Feare of God*; God is to be feared, as he is the Judge of the world, & consequently, armed with two terrible things. (1) *Ability* to punish all evill doers. (2) *Authority* to punish them: Every Magistrate (who is Gods Deputy on earth) hath both these, as we may see, *Rom.* 13. 4. *He beareth not the sword in vain.* He *beareth the sword*, that is implied, and there is his power and ability to curb offenders: he beareth

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it not it vain, i. God hath put it into his hands, not to brandish, but to smite with, when he hath occasion, as the next words shew, *For he is the minister of God, a revenger, to execute wrath upon him that doth evil:* there is his authority. Now, because every Magistrate is thus armed; therefore he is to be feared by every evill doer *actually* or *potentially*. For so saith the Apostle; *But if thou do that which is evil, be afraid: for he beareth not the sword in vain.* And this fear of the Magistrate is a means to restrain transgressours; for surely that is the reason why the Apostle biddeth such to fear. Much more is the supreme Magistrate of Heaven and earth furnished with these two, and therefore is to be feared: and this fear is very availeable to hold in offenders, as appeareth by many examples in Scripture, and these among the rest. It is said of *Job*, *He was a good man, and eschewed evill*, but what was it that made him eschew it? The words adjoyned do tell us; *He feared God*, Job 1.1. When good *Obadiah* was sent by his Master King *Ahab*, to fetch the,

the Prophet to him, having found him he moveth him to go along with him, and not expose him to certain death and danger, with these words; *I thy servant fear the Lord from my youth. Was it not told my Lord what I did, when Iezabel slew the Prophets of the Lord? how I hid an hundred men of the Lords Prophets by fifty in a cave, and fed them with bread and water, &c.* 1 Kings 18.11,13. In this motive he mentioneth two things, (1.) His *inward qualification*; *I fear God.* (2.) His *outward pious actions* proceeding frō that inward good temper; *I hid and fed the Prophets.* When the Queen did breath out slaughters against them, and other Courtiers were assistants to her in her cruelty, my hands were not embrued in their bood, but imployed in their protection and sustentation; *for I feared God.* By these two examples we see how strong a bridle the *fear* of God is, to hold men in from sin. The efficacie of it may be further shewed by two other examples of men wallowing in foul sins for want of it. The first is, *Gen.* 20.11. Where *Abraham*, being asked why Cap. 4.

Cap. 4. why he did not plainly professe *Sarah* to be his wife in *Abimelechs* Court, telleth his very thoughts, which were two; first, that those wicked people would kill him, and so take away his wife from him. 2. That they would doe so, because there was no feare of God among them. *Because I thought* (saith he) *surely the feare of God is not in this place; and they will slay me for my wives sake.* Because they wanted Gods true feare to damme in the flouds of their wicked lusts; therefore he thought their lusts would overflow and break out into murther. The feare of God therefore is a floud-gate to stop the course of ungodlinesse in men. Another instance is in *Rom.* 3. 10, 11, 12, 13, 14, 15, 16, 17, 18. Where (1) the Apostle reckoneth up many great impieties raigning in the hearts and lives of men, *There is none righteous, all are unprofitable, their throat is an open Sepulchre, the poyson of Asps is under their lips, their mouths are full of cursing and bitternesse, their feet are swift to shed blood, &c.* Foul matters all. (2.) He assigneth the reason of all these prodigi-

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ous iniquities, *ver.* 18. *There is no feare of God before their eyes.* If the want of Gods feare be the cause of such hearts and lives, the presence of it must needs be a meanes to prevent or expell them. And therefore *Nehemiah* doth impliedly cõmend it to the Jewes as a preservative against oppression, *Nehem.* 5. 9. in these words; *Ought ye not to walke in the feare of God, for the reproch of the Heathen?* The words are virtually a compound proposition, and may be resolved into these two simples. 1. For the honour of God, who is reproched among the Heathen through your misdemeanors, forbeare to oppresse your brethren. 2. To that end walk in the feare of God, have his justice and severity against sinners alwayes before your eyes; for if you doe so, it will keep you from such foul faults as become not Gods people. It is ordinary in Scripture to couch a reason, or a rule, or a remedy against a sin, under the forme of an exhortation, (as I noted in the opening of my Text) for brevity and elegancies sake: and so doth *Nehemiah* here. Cap. 4. 7

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You ſee by theſe places, the force of Gods *Fear* in reſtraining groſſe ſinnes, that are under the power of will. And therefore it is not unfitly compared to the rudder of a ſhip, which is able to turn the ſhip about (though it be a big and maſſie body) when it commeth neer any rock, quick-ſands, or dangerous places, that it daſh not upon them, fall not into them, except a tempeſt violent and boyſtrous do riſe unexpectedly, and ruſh it ſuddenly upon them. * *Where God is*, (ſaith *Tertullian*) *there is the fear of God, which is the beginning of wiſdome: where the fear of God is, there is honeſt gravity, carefull induſtry, diligent reading, deliberate conferring, religious ſubjection, modeſt proceſſion, devout comming to Church, and peace in the Church, with every thing that becommeth God:* and therefore no deliberate ſins, for they become him not.

Thus of the firſt Fear.

The ſecond Fear neceſſary for the prevention of ſinne, is, *Fear of ſinne*, as of an edge-tool, or a deadly poyſon, which can and will deſtroy the ſoul which

* Tertul. præſcr. adver. hæ. ubi Deus, ibi metus in Deum, qui eſt initium ſapientiæ; ubi metus in Deum, ibi gravitas honeſta, diligentia attenta, cura ſollicita, & adlectio explorata, & communicatio deliberata, & promotio in vita, & ſubjectio vel gioſa, & apparitio devota & proceſſio modeſta & eccleſia unita, & Dei ornata.

which entertaineth it. Of this fear and the effect of it we have an example, *Iosh.* 22.15,17.18. When the Reubenites and Gadites, departing from the other Tribes to their inheritances, had built a great Altar upon the banks of Jordan, (that it might be a monument to teach posterity, that though the river divided them from the rest of the Tribes, yet they were but one people:) the children of Israel suspecting that they had an intent of revolting from their God, were smitten with a great fear, and expostulated with them to this effect; *What a trespass is this that you have committed, to turn away frō following the Lord? &c. Is the iniquity of Peor too little for us, for which we are not cleansed unto this day, &c. but that ye must turn away this day from following the Lord? It will be, seeing ye rebell to day against the Lord, that to morrow he will be wroth with the whole Congregation.* We see in this story (1) that the Israelites were extremely afraid of this supposed sinne, because they had sorely smarted for the like, & the prints of Gods rod were not all Cap. 4.

Cap. 4. worne out untill that day: (2) that this feare made them preſently put in, and uſe meanes to prevent the conſummation of that idolatry which they imagined was begun. The ſame force will this feare of ſin have in every man in whom it reigneth: which Saint *Paul* knowing, ſuggeſteth it to the *Hebrewes* as a meanes to keep them from falling away, *Heb.*4.1. *Let us feare* (ſaith he) *leſt a promiſe being left us of entring into his reſt, any of you ſhould ſeem to come ſhort.* Any of you ſhould come ſhort, that is his meaning: (for this word *ſeeme, redundat*, is put in, (perhaps becauſe the propriety of the tongue requires it) * but carrieth no force with it, and ſo it doth in other places, *viz. Luk.* 8.18. 1 *Cor.*15.16.) his intent is, as we may ſee in the verſes following, to diſſwade them from unbelief; and his meanes to effect this, is the poſſeſſing of them with a feare of the miſchief of it, excluſion from the promiſed reſt. Feare of miſchief by ſinne breedeth a backwardneſſe to it, even when temptations, occaſions, and all things provoking

*See more pag 336.

king to the commission of it are ripe & ready. Nor could the devill ever draw us so easily into sin as he doth, if he did not besot us and take away the fear of sins dangerousnes from us; which he laboureth to doe by presenting to our considerations all the conveniences that may be gotten by the sin tempted to. For sin in the Devils hand is like a picture with two faces, the one of some *beautifull piece*, the other of some *ugly monster:* of both these faces the Devill makes use. Or like the Syren, which hath a comely face, and goodly breasts, with which she draws her beholders within her reach; and a Serpents taile armed with a deadly sting, by which she gives a mortall wound to such as unwarily and foolishly come too near her. When he would draw a man to sin, he setteth the best face of sin before him, and suggesteth the pleasure, profit, credit, ease, advancement that may come thereby. Thus he dealt with *Eve*, *Gen.* 3. 5. *In the day ye eate thereof, your eyes shall be opened, & ye shall be as Gods knowing good and evill.* But when he would Cap. 4.

Cap. 4. bring a man (the ſinne being done) into deſpaire of mercy, he repreſenteth unto him the true, naturall, and monſtrous face of it, and whiſpereth into his minde the miſery and miſchief which it hath expoſed him to. We ſhould therefore take heed of the Devill, when he thus transformeth himſelf into an Angel of light, and labour to behold ſinne alwayes in its naturall hue: for it would be as effectuall in driving us from it, as our beholding of it in its borrowed beauty is, to draw us into it. A man that through ignorance or fool hardineſſe is not afraid of a Lion, will not avoid him, though he meet him in the ſtreet; nor will one that feareth not poyſon as a thing deſtructive to nature, forbear to drink it, if it be ſweet: but you can hardly perſwade a man that feareth a Lion, to come within the ſight of a Lion; or one that apprehendeth poyſon to be a deadly thing, and therefore feareth it, to let down the leaſt drop. *Libenter carebo poculo, in quo ſuſpitio veneni*, ſaith S. *Hierom*; *I will willingly want that cup, where-*

Epiſt 3 de vi a cler. ad Nepotian.

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in there is but a ſuſpicion of poyſon, and ſo will any man that is afraid of it. S *Paul* knowing a Viper to be a deadly creature, and therefore juſtly fearing it, when he ſpied it on his hand, he preſently ſhook it off, *Act.* 28. So a man that ſeriouſly apprehendeth every ſin againſt conſcience to be a *Lion*, a *viper*, a *cup of deadly poyſon* to the ſoul, and ſo feareth it, will quickly ſhake it off, and the firſt motions by which this Viper leapeth upon him, before it faſten. The earneſt intreaties of a father, the teares and naked breaſts of a mother, are ſtrong cords to bind a mans conſcience with, and deliver him up as a priſoner to the Devill: *Sed facilè rumpunt hæc vincula amor Dei, & timor gehennæ, but the love of God, and the fear of hell* (ſaith S. *Hierom*, *will eaſily ſnap theſe cords aſunder*. I remember, how *Hypatia* a learned woman (but a Pagan) who lived in S. *Cyrils* time at *Alexandria*, cooled the luſt of an amorous young man, who for a great while together would not be ſaid *nay*. She appointed him to repaire to her at ſuch a time as it

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Hier. ep. 1. ad Heliod

Langi not in Niceph eccl. hiſt. l. 13. c. 16. ex Suida.

was

Cap. 4. was to be with her after the cuſtome of women (though he knew it not:) and when he came, ſhe ſhewed him ſomewhat that diſheartned him. In like manner, when men are very hot and earneſt in their ſinfull projects, a thorow and home conſideration of the filthineſſe and fearfulneſſe of thoſe ſinnes which they have in chaſe, will diſcourage them in their purſuit: provided that they apprehend it to be, and fear it as it is, the far greateſt evil in the world. Two things we may truly ſay of ſinne, and of the miſchief which it expoſeth the ſinner to: 1. That it is greater then any calamities which can befall a man in this world becauſe he will not ſinne. 2. That it is greater then can be countervailed by any good that may be gotten by the commiſſion of a ſin.

1. The miſchief that may come by ſinne, is greater then any miſery that may befall a man becauſe he will not ſin: It is ſo in *two reſpects*;

(1.) Of the *duration*; All the calamities which can befall a man by the hand of Gods providence, or the common

mon accidents of life, or for righteousnesse sake, are limited to this life, as our Saviour intimateth, *Mat.* 10. 28. *Feare not them that kill the body.* It is as much as if he had said, That is all they can do, that is as far as they can goe. And this *Job* intimateth also, *Job* 3.17,18,19, &c. where speaking of the grave, he saith, *There the wicked cease from troubling, there the weary be at rest: There the prisoners rest together, and heare not the voice of the oppressour. The small and great are there, and the servant is free from his Master.* In which words we see, that *Job* took the grave to be a bed of rest, and death to be (as it is) *terminus malorum*, the end of all calamities incident to this mortality: And therefore he wisheth himself in the grave, that he might be free from the smart which he felt. *I returned* (saith *Solomon*) *and considered all the oppressions that are done under the Sunne: and behold the teares of them that were oppressed, and they had no comforter: and on the side of their oppressors there was power, but they had no comforter. Wherefore I praised the dead more* Cap. 4.

then

Cap. 4. *then the living, &c.* Eccleſ. 4. 1, 2. In theſe words the Preacher implieth, that death putteth an end to all thoſe tears, and temptations, and oppreſſions which can be occaſioned by any man, or any thing but ſin: for this is the reaſon why he applaudeth the condition of the dead above the living. But the miſeries annexed to ſin are longer lived, and are gnawing upon the ſoul when the worms are feeding upon the body; death doth not terminate them, nor the reſurrection neither, but increaſe them rather, and preſent the body to be ſeized on by thoſe calamities which before did onely torment the ſoul. This the Apoſtle ſignifieth, 1 *Cor.* 15. 56. where he ſaith, *The ſting of death is ſinne:* other evills adde nothing terrible to death, but ſweeten it rather, and make it welcome, becauſe it devoureth them all: but ſin armeth death with a deadly ſting, becauſe it maketh it to be a beginning of future miſchiefs: for the miſchief which comes of a ſting, followeth it, and goeth not before it. Now, if ſin be able to bring upon the ſinner a longer

longer living, nay, a never dying plague; it must needs be a greater evill then any else that can befall a man by any other meanes then sin. Cap. 4.

(2.) It is so in respect of the *certainty*. A man may live a great while in the world, and yet scape many a mischief; yea such mischiefs as seeme to hang over his head, ready to overwhelme him, yea such also as are perhaps intended him for keeping a good conscience, and abstaining from sin. For *God* (saith the Apostle) *knoweth how to deliver the Godly from tentation*; how to preserve them out of troubles and trialls in this world: but no man can live in presumptuous sins, and die in them likewise, but he shall be sure to fall into inevitable misery. Christ did once priviledge his servants from the hurt of serpents, and poyson, *Mark.16.18. They shall take up serpents, and if they drink deadly poyson, it shall not hurt them, &c.* but he never made any man *sinproof*: but hath peremptorily denounced *tribulation, and anguish, indignation and wrath to the soul of every man that*

Cap.4. *that doth evil*, Rom.2.8,9. and hath irreversibly said, *The soul that sinneth*, (i. deliberately and finally) *shall die*, *Ezek.*18.20. It is the irrepealable sentence of the Law; and therefore the Apostle calleth the Law, *the strength of sinne*, 1 *Cor.*15.56. because the sentence of it enableth sin to destroy the soul; as the Law which maketh Felony to be a capitall offence, giveth it ability to cut off, and take away the life of the Felon. And therefore for this cause also, the mischief of sin is greater then the hurts that can come by any other meanes whatsoever, and among them by his care to avoyd sinne. Now, the sound apprehension of this excessive hurtfulnesse of sinne above all other evils, and the fear of it more then of any other, is a very forcible preservative against sinne. For, as the Asse who is afraid of a whip, or a cudgell, (and therefore would feel the smart of neither of them, if he could chuse) but is more afraid by a naturall instinct of the fire; will never be drawn to go into the fire by the smartest lashes of the

the whip, or the shrewdest bangs of the cudgell, but will endure the paines of them even to death, rather then set his foot into the fire, because though he feareth them, yet he feareth this most. So, a man who is more afraid of hell-fire (which is the proper punishment of sinne) then of any temporall crosses; though he be afraid of these, and would shun them if he could, will yet be content rather to endure these, then to commit sin, and so cast himselfe into hell, because though he be afraid of these as petty evils, yet he is more afraid of sin and hell, as greater evils. Cap. 4.

Secondly, as sinne is annexed with greater miseries, then any that can seize upon us by other means; so it is attended with greater then can be recompenced or *balanced by any good attainable by sin*, as we are taught by our Saviour, *Mat.16.26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* In which words (1.) He sheweth us, *what is to be gotten* by sin at the most, the whole world:

(and

Cap. 4. (and yet who ever got the tenth part of it by any ſinfull courſe?)and *what may be loſt by it*, a mans own ſoul, (which can be loſt by nothing elſe.) (2.) He *compareth the gaine* and the loſſe togerher in an interrogatory manner, *What will it profit? &c.* and ſtrongly denieth the gain to be ſuch as can countervaile the loſſe (for this interrogation is equivalent to a vehement negation; What will it profit? is as much to ſay, as, without queſtion it will not profit.) Now if the gaine of a world by ſin will not be able to lie in ballance with the damage that the ſoul may ſuſtaine by it, what proportion is there between the getting of a few pounds or pence, of a little vaine breath, or a ſlight preferment, or a few meales-meat (for which ſometimes men crack their conſciences,) the utmoſt ordinary poſſibilities of ſin, and the lamentable and eternall ruine of the ſoul? which made S. *Hierom* to call upon *Ruſticus* in the words of our Saviour, *If thine eye offend thee pull it out; if thy right hand offend thee cut it off; for it is more profitable for thee that one of thy mem-*

Hier. ep 4. ad Ruſt.

members should perish, then that thy whole body should be cast into hell: Nulli parcas, ut soli parcas animæ, Spare nothing, that thou mayst spare thy soul. Were this transcendencie of sins danger above all advantages by sinne, well received into the minde, and consequently a strong fear of sin substantially rooted in the heart, men would not be forward for the getting of some slavish contentments in a sinful way, to runne the hazard of losing their soules. For, that which maketh them so ready to nibble at any sinfull bait, is a false opinion, that though some inconvenience may redound unto them by sinning, yet not so great, but that it may be countervailed by what they shall get by their sin. Apprehend it, fear it therefore as an unmatchable evill, and thou wilt not easily defile thy fingers with it. Cap. 4.

The third requisite for the prevention of sin, is, a fear, or *jealousie of a mans own proneness* to fall into it. This is commended for this purpose in many places, *Rom.* 11. 20. *Be not high minded but fear*, saith S. *Paul*. His scope is there 3

Cap. 4. to preſerve the Gentiles from unbelief, leſt (as the Jewes were,) they might be broken off from Jeſus Chriſt, that olive into which they were ingraffed, as we may ſee *ver.* 19, 20. For the effecting of this their preſervation, he preſcribeth them a means, and that is, a ſuſpicion and humble feare of their poſſibility and propenſneſſe to fall into unbelief. It is commended for the ſame uſe to the Corinthians, 1 *Cor.* 10. 12. *Let him that thinketh he ſtandeth, take heed leſt he fal.* The duty he exhorteth them to in that Chapter, is, to avoid all manner of enormous ſinnes: *Luſt not after evil things*, ver. 6. *neither be idolaters*, verſe 7. *nor commit fornication*, ver. 8. *nor tempt Chriſt*, ver. 9. *neither murmur ye againſt God*, ver. 10. This duty of avoiding theſe foul ſinnes, he ſtirreth them up to by an argument drawn from the danger of them, manifeſted in the deſtruction of many thouſand Iſraelites in the Wilderneſſe, whom God ſeverely puniſhed for examples to us upon whom the ends of the world are come, *ver.* 11. This done, he ſhutteth up his exhortation

tion with a rule or direction to them, how to keep themselves upright, *Let him that thinkes he standeth, take heed lest he fall.* His meaning is, Let him that standeth, take heed; not, let him that seemeth to himself to stand, but indeed doth not. For, how can a man fall, who standeth onely in his own apprehension, and not indeed? The word in the originall is δοκῶν, in Latine *videtur*; which in our English is sometimes translated *he thinketh*, and sometimes *he seemeth*, and many times is a meere expletive particle, which rather filleth up the sentence, then addeth any thing to the sense. Mr. [a] *Isaac Casaubon* citeth divers places in the Roman Historians, in which this word is so used. Among the rest, there is one out of *Capitolinus*, where speaking of a certaine Poem, he saith, *Epigramma videtur exstare*, the Epigram seemeth to be extant; and then presently setteth down the Epigram it self: whereby it appeareth, that to *seeme* to be extant, and to *be extant*, is all one. [b] *Salmasius* hath gathered divers sayings to the same purpose,

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[a] Is. Casaub. in Capitolin. pag. 180. F. A.

[b] Salmas. in Jul. Capitolin. p. 106. E. & in Ael. Lamprid. pa. 136. D.

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r Mer. Caſaub. in Optatum. l. 1. p. 2. c. 7.

poſe, both in Hiſtorians, and other Writers. And after both them r Mr. *Merick Caſaubon* hath obſerved the like manner of ſpeech, not onely in *Optatus*, but in the ſacred Text alſo; ſuch as theſe are; *If any man ſeeme to be contentious*, 1 Cor. 11.16. that is, if any man be contentious. And *Heb.* 4.1. *Let us feare, leſt a promiſe being left us of entring into his reſt, any of you ſhould ſeeme to come ſhort of it:* that is, leſt any of you ſhould come ſhort: for a *bare ſeeming* to come ſhort, without a *reall* comming ſhort is not a matter of that moment, as might deſerve ſo grave an admonition and caveat. And ſo againe, *Luke* 8.18. *Whoſoever hath not, from him ſhall be taken that which he ſeemeth to have:* that is, that which he hath. For ſo this proverbiall ſpeech is elſewhere ſet down, as *Matth.* 13.12. *Matth.* 25.29. *& Mark.* 4.25. In ſome of which places, the thing taken away from him that hath not, is ſaid to be the *Talent* that was committed to his truſt. Beſides, that which a man onely ſeemeth to have, but hath not, cannot be taken away; In like ſort, *Mar.* 10,42.

Or

οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν, *They that seeme to beare rule over the Gentiles*, as the old Church-Translation rendred it, is no more but οἱ ἄρχοντες, *They that do beare rule over the Gentiles*; as it is *Mat.*20.25. In these and such like speeches as these, δοκεῖ *he thinketh*, or *he seemeth*, is a meer expletive particle, without any signification. And agreeably hereunto, I construe this place of the Apostle: and I have reason for it, because besides the frequent use of the word, a man cannot in congruity be said to fall from that station in which he never stood. Cap. 4.

The thing therefore which is implied in that Apostolicall direction, is, that heed taking and feare lest a man should fall, is a very good help to keep him from falling. It is also suggested to the Philippians for this end, *Phil* 2.12. *Work out your own salvation with feare and trembling.* Work out, &c. i. e. by constancy in a godly life *make sure of heaven*; that is his exhortation: and that ye may continue in a holy course without foul sinnes, *Feare and tremble*; that's the qualification necessary for the

Cap. 4. enabling of the perſon to continue undefiled to the end of his life. In many other places beſides, is this ſelf-fear preſſed on men as a preſervative againſt ſin, though not alwayes under the name of *fear*, but by *other terms* of like ſignification, viz. *look to your ſelves, take heed, watch, walk circumſpectly, &c.*

And it ſtandeth with reaſon that it ſhould be a good preſervative. For,

1. It maketh a man to avoid the preſence, yea, and the neighbourhood of ſinne ſo far as is poſſible. For, being privie to his own weakneſſe, and aptneſſe to wound his conſcience with ſinne, he conſidereth that if tempting objects be before him, they will greatly winne upon him, and therefore he ſhunneth them. Becauſe we know how eaſie it is to ſet tinder or flax on fire, we are very carefull to keep them aſunder: ſo, the man that knoweth by experience, that the tinder or flax of his diſpoſition, if it receive but a ſpark into it from any tempting object or occaſion, will eaſily break out into a flame of evil action; uſeth the beſt diſcretion that he

he can to keep out of temptation. He that findeth and feareth his proneneſſe to drunkenneſſe and gluttony, will be carefull as far as his occaſions, and the lawes of friendſhip and humanity will permit him, to avoid feaſting and company-keeping. This jealous fear made *Cyrus* refuſe to look on the beautifull *Panthea*, and when *Araſpes*, to intice him, commended her beauty, to tell him, *ergo impenſius ab eâ abſtinendum*, the fairer ſhe was, the greater danger there was in her looks. It made *Alexander* forbid his Captains to bring the paragon of beauty, *Darius* his wife into his ſight. And *Scipio Africanus* with ſpeed to ſend home to her parents a fair maid which one of his ſouldiers had brought him for a prize. He that ſuſpecteth the miſchiefs which his inclination to uncleanneſſe may bring forth, will keep out of vicious company and occaſions leading to that ſin, &c. As he that feareth himſelf, is deſirous with *David* to keep himſelf from his own iniquity, *Pſa.* 18. *i.* that iniquity which he findeth himſelf more inclinable to then to many others: ſo he

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reſolved with *David* to fly whatſoever may draw him to it, & to ſay, *Away from me ye wicked, for I will keep the commandments of my God*, Pſ. 119. Occaſions of ſin do alwayes put a man upon a neceſſity either of periſhing, or vanquiſhing. So intimateth [a] S. *Hierom*; *Why muſt you needs live in that houſe, in which you muſt needs either periſh, or vanquiſh every day?* A timorous man is loth to be put to either, and therefore avoideth them, and by ſo doing, many a ſin alſo.

[a] Hier. ep. 47. de ſuſpecto cõtubernio. *Quid tibi neceſſe eſt in eâ verſari domũ, in quâ neceſſe habeas quotidie, aut perire, aut vincere?*

2. It maketh him arme and fortifie himſelf againſt the invaſions of ſinne, that if he ſhould chance (as who is not?) to be ſuddenly aſſaulted, he might have wherewith to defend himſelfe. The *Conie* is a feeble creature, and endued with a naturall apprehenſion of its own weakeneſs, & therefore it uſeth to burrow it ſelf in the ground, that it may retire thither, and preſerve it ſelf in the time of need. Men in times of Peſtilence are uſually afraid of themſelves, and becauſe they are ſo, if they cannot avoid all perſons and places infected, yet they will be ſure to eat and drink pre-

preservatives, to fortifie nature, and keep the infected ayre from entring or fastening on them. So will a man do in this case. Keep out of all occasions of sin we cannot in this life, we must be daily presented with bewitching objects, and be in the company sometimes of ungodly persons: If we would wholly avoyd the company of such, *We must go out of the world,* saith St. *Paul*, 1 *Cor.* 5. 10. The *necessities* of life, and the condition of our *persons and places* will inforce our being, and sometimes our abiding also where we shall have temptations enough: the jealous Christian therefore doth what is next to be done, strengtheneth himself before-hand against the encounters of sin, prayeth to God for ayd, promiseth often to God and himself, that he will by the help of Gods grace keep himself untainted. With *Job* he maketh a covenant with his eyes, with *David* he setteth a watch before the door of his lips, and doth whatsoever his understanding may tell him wil be a help, and his jealousie may stirre him up to make use Cap. 4.

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use of for the manning and fortifying of the Castle of his soul, that sin may not enter.

3. This fearfulnesse will make him *watch*, that is, observe and mark every thing he doth, or is about to doe, that carryeth with it any semblance of sin, that looketh like an enemy to his soul. For Watchmen doe so, as we see by experience, especially in Wars: those that stand *Centinell* in a Camp, doe heedfully mark and question every suspicious person that passeth by, and will know who they are, where they have been, what they mean to doe, and whether they be friends or foes, before they let them passe. [a] *Hei mihi, Alas for me* (saith S. *Bernard*) *I see wars providing for me on every side, weapons, tentations, dangers fly about me, and assaile me whersoever I goe: which way shall I turn me? There is no safe being any where; I am afraid of every thing, of such things as delight me, and such things also as molest and make me sad.* The right temper of a timorous Christian. Well, for this cause he goeth as a spie whersoever he goeth,

[a] Bern. p. 1061. b. *Hei mihi, quia undique mihi tela video, undiq; tela volant, undiq; tentamenta, undiq; pericula; quocunq; me verti nulla est securitas, & quæ mulcent, & quæ tristant, omnia timeo.*

eth, that he may be the readier to make his defence, if he be put to it upon the sudden. A man that feareth he shall be poysoned, observeth his meat and drink curiously: he that goeth over a narrow bridge in feare, walketh ἀκριβῶς, exactly, punctually, hath his eye on his feet: and he that traveleth on the high way in feare, looketh before him, behind him, on this hedge, and on that, that so he may not be knockt on the head suddenly, but may have liberty to cock his Pistoll, or to draw his Sword, if he be set upon. So watchfull also is the good soule that is jealous, and therefore misseth many sins which otherwise would overtake him. For watchfulnes is much commended and magnified for this use in many places of Scripture. By our Saviour, *Watch, lest ye enter into temptation*, Matth. 26. 41. By S. *Paul*, Eph. 6. 13, 14, *Stand, having your loynes girded*: i. Be provided for temptation, & then stand looking and watching for it: and by S. *Peter*, 1 Pet. 5. 8. *Watch, for your adversay the devil goeth about seeking whom he may devour.* Cap. 4.

4. Lastly,

Cap. 4. 4. Laſtly, this fearfulneſſe maketh him reſiſt manfully in the temptation. Fear doth not onely put wings to a mans feet, and make him flie, but metall into his heart, and ſtrength into his arm, and maketh him fight, (except it be a fear, accompanied with deſpaire of victory) which needeth not be, nor is not in the Regenerate.) A man who knoweth his body to be very penetrable, if he ſhould be ſtrongly ſmitten with a ſharp ſword, if at any time a ſword be lifted up to ſtrike him, will fence and ward off the blow as well as he can; ſo, the man that feareth a temptation to ſin, if it be applied, will eaſily enter into his ſoul, and draw him to ſin; doth not dally with it, and receive quietly the impreſſions of it; but oppoſeth the firſt on-ſet, and repelleth the firſt motion. We ſee that in all creatures capable of paſſions, one affection preſently backeth another in its motion. For example, if any evill be preſented which exerciſeth and exciteth the paſſion of *fear*, if that evil be *not preventable*, this fear is accompanied with

with *griefe*; if it *be*, then it is attended with *desire* to send it going, and with wrath and *ire* against it, which stirreth up *resistence*. A worme, if it be trodden upon, feeleth paine, and is affected with feare and grief: hereupon it turneth again, which is an argument of ire and endeavour to preserve it self; and hence we use to say, *Habet & musca splenem*, the very Fly is not without her spleen. Nay, in creatures without life, there is a kind of sense of such things as are destructive to them; from this sense comes *fuga*, a flying from those pernicious things, and *pugna*, a resistence of them. Fire when it is assaulted by water, as it hath an apprehension of it, and a feare lest it be quenched by it; so it wrestleth with it, and laboureth to expell it, which is an act of ire. It cannot be otherwise with the jealous man; as he is afraid of the temptation that assayleth him, so he is irefull and angry against it, and his anger sheweth it self *in pugna*, in making a quick resistence against it, and so preventeth or expelleth the sin suggested. By all this that I have said concerning Cap. 4.

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concerning this holy fear, you may ſee what a good preſervative it is againſt ſin: and therefore let him that would avoyd ſin, and the bane which it bringeth, by grieving the Spirit, to the ſoul, be never without this three-fold fear, of *God*, of *ſin*, of *himſelf*.

3. *Preſervat. v. Sobriety.*

A third preſervative is *Sobriety*, which if we take it *ſtrictly*, according to the common uſe of ſpeech, is a vertue oppoſite to exceſſe in *drinking*; if *largely*, a vertue contrary to exceſſe in the uſe of *all lawful liberties*, eating drinking, ſleep recreations, and our callings too. I take it here in the larger ſignification, for moderation in all theſe things. That this is a ſoveraign help againſt ſinne, I may prove by many teſtimonies of Scripture. In 1 *Cor.* 9. 25, 26, 27. the Apoſtle ſheweth it by a compariſon, in which are conſiderable two things, both ſerving to our purpoſe. 1. The propoſition, *ver.* 25. *Every man that ſtriveth for the maſtery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible.* In this propoſition S. *Paul* ſheweth us: (1.) *What men*

do

do that contend for a victory either in running or wrestling: they are temperate in all things; in their *apparell*, they are as lightly clothed as may be; in their *diet*, they eat and drink very little, they diet their bodies. (2.) *Why they do so*, and that is implied in the first words, *They strive for a mastery*, they contend for a crown, a prize; and therefore they neither load their bodies with superfluous garments, nor their stomachs with superfluous meat & drink, because these things would hinder thē in their contention, and make them lose the garland they strive for. 2. He *applyeth* this behaviour of theirs to himself: As they do (saith he) so do I, *So I runne, so I fight: I keep under my body, and bring it into subjection*, v. 26, 27. And I do it for the like end too, v. 27. *Least that by any means when I have preached to others, I my self should be a castaway*, i. I deny my carkase many a pleasure, and abstain from many a lawfull liberty which I might peradventure use, by watchings, and fastings, and other severe exercises of holy discipline Cap. 4.

Cap. 4. pline I keep my body low, that ſo I might hold out in my Chriſtian courſe to the end, and prevent ſuch ſinnes as might make God account me a reprobate, a man unworthy of the crown of glory. From both parts of this ſimilitude we may collect, that, abſtemiouſneſſe in the uſe of earthly contentments, is an excellent means to keep men from ſtumbling, and falling by groſſe ſinnes in their Chriſtian race, and conſequently to enable them ſo to run, that they may obtain. This he ſetteth out likewiſe by the ſame ſimilitude, 2 Tim. 2.4,5. *No man that warreth, intangleth himſelf with the affaires of this life, that he may pleaſe him who hath choſen him to be a ſouldier, &c.* where alſo we have, 1. The *Act, no man warring entangleth, &c.* And 2. *the intent, that he might pleaſe him whoſe ſouldier he is,* (which he cannot do if he play ſuch pranks, and receive ſuch foyles as beſeem not a ſouldier) and hereupon he *exhorteth Timothy* to temperance, *ver.* 3. *Thou therefore endure hardneſſe as a good ſouldier of Jeſus Chriſt*; and thereby thou

thou shalt avoid many a sore foyle, and abstaine from many a foul sin, which would displease thy Captaine Christ, and displeasure thy self, (for this must be added to make up a full sense:) and then *concludeth* his exhortation with these words, *Consider what I say, and the Lord give thee understanding in all things*, ver. 7. as if he should have said, This counsell which I give thee for the inabling of thee to carry thy self at all times in a pleasing manner to God, is very good, and very available for that end, if thou dost understand and wilt consider it well, and therefore think upon it. Saint *Peter* also prescribeth it for the same purpose, 1 *Pet.* 1. 13. *Wherefore gird up the loynes of your minds, be sober, &c.* Where, first he giveth his counsell in a *metaphor*, *gird up the loyns of your mind*; in which words Interpreters say, (1.) that he *alludeth* to the practise of travelling men in those Easterne Countryes, who, because they wore long garments which reached down to their feet, tuckt them up, and girt them close to them when they were to take a jour-

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Cap. 4. ney, that they might not by hanging under their feet either make them trip and ſtumble in their going, or at leaſt occaſion them to go ſlowly. (2.) They ſay that he *intimateth two things*; 1. That *earthly things* too much affected, (for then they become long garments) are *lets* to a godly life, and means to make men ſtumble and fall into ſin, while they are in the way of this life, travelling toward heaven; 2. That therefore they muſt be *tuckt* up, and girt ſtrait about us, i. uſed ſparingly by every one that would not fall, and ſo be hindred in, or put by his journey to heaven: the ſparing uſe of them therefore is a means to withhold men from ſin, that is the reſultance of the *metaphor*. *Secondly*, the Apoſtle giveth his advice *plainly* in the next words, *Be ſober*; that ſo we might underſtand what he meant in the metaphor of girding up their minds. And that we might ſee to what end he adviſeth to *ſobriety*, he *ſubjoyneth* in the verſe following, *not faſhioning your ſelves according to former luſts, &c.* Sobriety then will help well to keep the man regene-

generate from returning to former lusts and sins which he committed in his ignorance, before his conversion. Cap. 4.

He presseth it again as a good preservative, 1 *Pet.c.*5.*v.*8. and somewhat more plainly then in the former place. *Be sober, be vigilant* (saith he) *for your adversary the devil, as a roaring Lion goeth about, seeking whom he may devoure.* As if he should have said, You are all in a warfaring condition in the field with an adversary, and he no simple one, but a Lyon, a roaring Lyon: a diligent adversary, who is alwayes going about seeking whom he may devour, i. draw into sin, for he hath no way to devour men by, but that: therefore do you as souldiers in the field with an enemie would do; they ply not their bellies, but use their meat and drink and sleep very sparingly, because, though this be not enough to prevent the mischief that is intended them by their enemies, yet it is one very good meanes of their safety, for it preventeth a sudden surprizall, and enableth them to make resistance: and so would a moderate use

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To proceed a little more *particularly*. The sobriety which I commend unto you as a preservative against sin, consisteth in three things. 1. *Sparingnesse in the use* of such comforts as we do allow our selves. 2. *A totall forbearance of some.* 3. *Abstinence from other some for a time.*

1. *Sparingnesse* in the use of such comforts as we doe allow our selves. This our Saviour exhorteth us to, *Luk.* 21.34. *Take heed to your selves, lest your hearts be over-charged with surfeiting and drunkennesse, and the cares of this life &c.* You may eat and drink, but take heed you eat not to surfetting, drink not to drunkennesse, exceed not the limits of temperance in these things. This St. *Paul* commendeth to our practise, 1 *Cor.* 7. 29, 30, *&c. Let them that have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that*

buy

buy, as though they possessed not; and they that use this world, as not abusing it. In which words, 1. he *permitteth* us to buy and sell, to marry, to weep, to rejoyce, to use the world, to have not onely our hands exercised in the use of these earthly blessings, but also our affections moved by them: but 2. he *limiteth* us, and prescribeth the rule of moderation for us to goe by in the use of these things; for, to weep as if we wept not, &c. is, to use and affect them remissely and coldly, and by consequent sparingly. *Timothies* necessities moved St. *Paul* to perswade him, not to limit himself to water, but to drink wine, 1. *Tim.*5.23. *Drink no longer water, but wine, for thy stomachs sake, and thine often infirmities*: but yet he setteth him his bound, but a *little*, *Drink a little wine*; so may we, for our healths sake, drink wine, and take the comfort of many other good things that are before us, but yet we must take but a little, never exceed in their use. Two things we owe to our bodies, *vitam, & valetudinem, life and health*: both these we are Cap. 4.

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Exo.16.16 ſo much Manna as ſerved for the maintenance of his family: So is every man allowed to take ſo much of theſe good creatures, as ſufficeth for the preſervation of his being and well-being. But as
Verſ.20. the Manna did corrupt, putrifie, and breed worms, which was ſuperfluous, ſo will theſe bleſſings doe, if our hands be too deep in the uſe of them, and will breed ſome *worms* of pride, idleneſſe, forgetfulneſſe of God, which diſpoſe to many other ſins.

2. This ſobriety ſtandeth in a *totall forbearance* of ſome of theſe earthly contentments. Our Saviour telleth us, that there were ſome *which made themſelves eunuches for the kingdome of Heavens ſake*, Matth. 19. 12. His meaning is, that ſome who might have taken wives to themſelves, as others doe, doe yet forbeare, and lead a ſingle life: and why? for the kingdome of heavens ſake, i. that they might be freed from worldly cares, how to maintaine their wives and children, (for *he that is married*

ried careth for the things of this world, how he may please his wife: but he that is unmarried careth for the things that belong to the Lord, how he may please the Lord, 1 Cor. 7. 32, 33.) and consequently from those sinnes which are either annexed to, or springing from cares, and so, may be sure not to misse that heavenly kingdome, of which too many through these occasions come short. *Virginity* (saith [a] S. *Hierom*) *is no vertue of it self, but it is a good foundation to build a vertuous life upon; it is a good step or help to such as are climbing to perfection, and yet if it be alone it will not crown the Virgin.* The like may be said of abstinence from certain meats and drinks: In it self it is a thing indifferent, and pleaseth God no more, then the use of them doth; but yet it may be a good help to many vertues, and is a good preventer of many vices. And therefore, as some men do make themselves *eunuches* for the kingdom of heavens sake, so it is not amisse for others to abstain wholly from some kinds of meats and drinks for Heavens sake.

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[a] Hier. ep. 8. ad Demetr. *Non est ipsa virtus, sed fundamentum virtutum, gradus præbet ad summa scandentibus, nec tamen si sola fuerit virginem coronabit.*

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curse, and neglect his calling, waste his time, and spend his money, &c. it would be a point of discretion for such a man to forbear such gaming as doth thus over-master him and draw him into sinne. Many a foul sin would be prevented, if men would circumcise their pleasures, and wholly deprive themselves of the use of some unnecessary contentments. Cap. 4.

2. This sobriety lieth in a *temporary abstinence*, in a cessation at some convenient times from the enjoyment of such comforts as we ordinarily allow our selves. *Defraud not one another, except it be with consent for a time, that you may give your selves to fasting and prayer, &c.* saith S. *Paul*, 1 *Cor.* 7. 5. In which words he giveth a *double counsel* to the *Corinthians*; the one *intentionally* and directly, *defraud not one the other*, i. let not husbands and wives deny one the other the use of their bodies, for fear lest Satan take occasion hereby to tempt them to adultery: the other *occasionally* and by intimation, *except it be with consent for a time, that ye may give your selves to fast-*

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It is good therefore for men ſometimes to forbear the uſe of theſe and the like liberties, for thoſe good ends which may be effected thereby. Sir *Edwin Sands* ſpeaking of *Lent*, ſaith to this purpoſe; It is to the *Italians*, 1. a bridle to check ſin, which otherwiſe in them would waxe unconquerable (they being a Nation given to ſenſuality, blaſphemy, murder, and many other impieties:) 2. a ſpur to move them to vertuous actions: and that therefore it was Gods great mercy to that people, that the ſeverity of Lent ſhould be ſtill preſerved among them, leſt otherwiſe the flouds of ſin growing ſo ſtrong and outragious, and having no bounds or banks to reſtrain them, might plunge that whole Nation into ſuch a gulfe of wickedneſſe, and bring them to that laſt

last extremity, which should leave them neither hope of better, nor place for worse.

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Of like use might the religious observation, and wise improvement of Lent be to us, did not our love of carnall liberty, and our fear of being superstitious, make us turn profane, and stand against all good orders, (especially if imposed by Eccleſiasticall authority) that tend to the beating down of the body, and the weaning of us from sinne. And for the same end would such voluntary abstinence as we now and then, as discretion shall guide us, might impose upon our selves, conduce: It would make sinne more strange, and works of piety and vertue more familiar to us.

Sand. relat p. 20, 21.

All these kinds of Sobriety are very good preservatives against sinne: The reason is, because they *remove some dispositions of mind and body*, caused by excesse, which do strongly incline to, and fit men for sin. First, they remove some dispositions of mind.

The first disposition is, *inordinate love*

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love of earthly things. This is bred and brooded by excesse in their use: Experience sheweth that the more a whores company is used, the more a wantons affections are intangled by her; and the more a man useth wine and tobacco, the more he loveth them, so much, that he is not contented but when he hath a pot or a pipe at his mouth. The prosperity of the Israelites and their abundant use of those things did strongly draw their affections toward them, and therefore the Prophet complaineth, *Hos.4.11. Whoredome and wine, and new wine steale away their heart.* On this experience was grounded the Poets speeches; *Crescit amor nummi quantum ipsa pecunia crescit*; The love of money increaseth as the money it self increaseth: the more a man aboundeth in wealth, the stronger is his thirst after it; the more a man in an ague or dropsie drinketh, the more he may. *It is no easie thing to bridle appetite at a full table.* And where a vehement affection to earthly things is rooted, there the soul is strongly disposed to many foul sins, nay

Ovid. Rem Am. l. 2. *Non facile esuriens positâ retinebere mensâ, & multum saliẽs incitat unda sitim.*

nay to any that may help him to the enjoyment of them. We use to say, *Hunger and thirst break down stone walls*, i. they stirre up a man to use all meanes for the getting of meat and drink, and to break through all obstacles, by wh he is barred from them. And *Solomon* saith, *Cant.* 8.6,7, *Love is strong as death, jealousie is cruell as the grave, the coales thereof are coals of fire, which have a most vehement flame. Many waters cannot quench love, neither can the flouds drown it: if a man would give all his substance for love, it would utterly be contemned. Strong as death, cruell as the grave*, .i. as death and the grave devoure and conquer all things, from whence the Grave hath its name: so, love devoureth and overcommeth all difficulties and distresses that might hinder the enjoyment of the thing beloved: the *coales thereof are coales of fire*: i. as coales of fire, especially when they have in them a *flame of the Lord*, .i. a most vehement flame, will burne & consume all things that come in their way: so, a violent love to any thing (be it good or bad) will

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שאול *Sic. dictū à postulando, quod ore hiante repleri expetat, unde insatiabile dictum,* Pro. 27.20 & 30.16. Buxt.

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will lick up all impediments. *Many waters cannot quench it, &c.* i. all the difficulties cannot diſcourage it, all the troubles that lie between it and the object toward which it moveth, will not be able to hinder it in its motion. *If a man would give all his ſubſtance for love, it would be contemned*, i. e. Love, if it be ſtrong, will not be bought off from the thing beloved by the offer of any thing in the world, but will ſlight, and *in contemning would contemne*, trample upon all things whatſoever, by which the making of a divorce between it and the thing beloved ſhould be attempted. This is indeed a deſcription of the nature and efficacy of that ſpirituall love which every true ſpouſe of Chriſt beareth to him: but it belongeth proportionably to any ſerious and fervent love which a man beareth toward any thing that pleaſeth him. Love (though much miſplaced) if violent, will ſtir up a man to doe or ſuffer any thing by which he may be made *compos voti*, the enjoyer of that which he loveth. *Davids* love to *Michal* made him venture his

his life deeply for the purchase of 200. *fore-skins* of the *Philistines*, which her father made to be the price of her: and *Iacobs* love to *Rachel* made him contentedly and patiently to endure two seven yeares hard services, and to make no reckoning of them, that at last he might obtain her, *Gen.*29. 20,27. The *Hellespont* could not daunt and discourage *Leander*, but rather then he would not enjoy his beloved *Hero*, he would swim to her over the Sea, and so adventure, nay lose his life in attempting to obtaine his love. Of this *efficacy* is the excessive love of worldly delights, that man that is possessed with it, will be content to use any means, or adventure upon any sins (though to the ruine of his soule) which may make way for his enjoyment and use of such *Delilahs* as he delighteth in. And therefore carnall affections are compared by some Writers to a *halter* about a horses neck; because, as a horse which is broken loose, may be easily taken again by the halter about his neck; so, a man who by the grace of conversion is escaped out of the

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Fatius.l.de mortif.c 9. p.127.

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the Devills hands, may be taken againe at the Devills pleasure, and brought into his power and slavery again, by unmortified affections to worldly things, if they remaine in him. These affections are likewise resembled to a strong *Cable*, by which a ship is tied fast to the shore: let such a ship be rigg'd, her sails spread, let men by rugging at the oares, or shoving with their shoulders, seek to launch her out, and set her going, yet she stirreth not, but sticketh still in the mud, because the rope holdeth her: So, let a worldly-minded man begin to hoise up and spread the *sailes* of good desires, and use some endeavours to put forth into the way of a vertuous life, it is but to little purpose: those *ropes* of carnall affections by which he is tied fast to the world, will hold him still in the muddy *shore* of a bad life. And therefore (according to the counsell a Saint *Hierom* giveth to a friend) we must make haste and cut these unhappy cords, if we cannot untie them,* or else we shall be held fast in many foul sinnes. Now, this is done no way better then by mode-

a Hierom. prolog. ad Paulin. *Festina quæso, & hærentis in salo naviculæ funē præscinde potius quā solve.*

* *Evidenda Cupidinis pravi sunt elementa.* Hor. Car. l. 3. ad. 24.

moderate use of earthly things. We see, that the keeping if a child from the dug, is the way to withdraw its affections from it: and there is no better means to cool a young mans hot love to a woman, then to absent himself from her company. And therefore many young Gentlemen who place their affections strongly where they should not, are sent, for the cooling of their love and desires, by their parents, to travell for a time, that absence might breed oblivion, and in time a remisse affection toward those beloved persons. And so, if a man be wedded to any of these sensible things, the forbearance of them, or the sparing use of them will greatly avail to the divorcing of his affections from them, and so, will hinder the commission of many sins with which men usually pollute themselves for the fruition of them. Cap. 4.

2. Another evill temper of heart, which strongly bendeth men to sin, is *security, or incogitancy of such things as being throughly thought of would hinder it:* Which things are, the end of our crea-

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tion, and redemption, the certainty of death, the uncertainty of life, the ſevere account we muſt give, the juſt retribution we ſhall have, the miſeries of the damned in hell, the bleſſedneſſe of the Saints in Heaven, &c. Theſe things being ſadly and frequently thought upon, would quench our burnings and luſtings after ſinne. But theſe good thoughts, and an inordinate life are ſcarce conſiſtible: Men deeply buſied, and buried in earthly imployments and enjoyments, have neither any profitable ſpare time, nor yet a mind to fall upon theſe ſober and ſerious conſiderations; they are rejected commonly by ſuch, as too incongruous to their avaritious, voluptuous, lazy, eaſie kind of life. *This wiſdome is too high for theſe fooles:* And therefore needs muſt exceſſe in theſe allowed liberties diſpoſe men ſtrongly to many ſinnes; and the abridging of our ſelves in their uſe prevent many. But we muſt not let theſe things go without a proof or two.

For the *proofe of the firſt*; namely that incogitancy diſpoſeth to ſin, conſider

der what the Psalmist saith, *Ps.* 36.1, 2, 3. *The transgression of the wicked saith within my heart, there is no fear of God before his eyes: for he flattereth himselfe in his own eyes, untill his iniquity be found to be hatefull: the words of his mouth are iniquitie and deceit: he hath left off to be wise, and to do good, &c.* Some say, that the meaning of the second *verse*, is, that let wicked men think what they will themselves, yet *Davids* heart told him from their works which he saw, that there was no fear of God before their eyes. If this be the meaning, then this followeth, that security and a bad life go together. From the third *verse Calvins* note is, *Eos blanditiis alere sua vitia*, that wicked men are wont to cherish their vices by flattering themselves: which self-flattery must needs be joyned with security and incogitancy of God and his judgements. Consider also what our Saviour saith, *Mat.* 24.48, 50. *But and if that evill servant shall say in his heart, My Master doth delay his coming, and shall begin to smite his fellow-servants*, &c. Here are *two things* men-

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For proof of the *ſecond*, (which is, that cuſtomary exceſſe in the uſe of earthly things breedeth incogitancie,) take firſt two ſpeeches of otr Saviour. The one is, *Mat.*24.39. where he ſheweth the ſtate of the old world, and ſaith

saith, *They were eating and drinking, marrying and giving in marriage, &c. and knew nothing till the floud came and swept them away.* In these words, (1) *He intimateth* their deep *security*; *they knew nothing, that is actively, reflectingly*, they *minded* nothing that might have prevented their sins and ruine. (2.) He signifieth the *cause*., *They did eat and drink, marry, &c. till Noah entred into the Ark*, i. e. they gave themselves to these jollities, it was their trade to be joviall; hence came their spirituall *lethargy*, *they knew nothing*. His other speech is in *Luk.* 21.34. *Take heed to your selves, lest at any time your hearts be overcome with surfetting, and drunkennesse, and the cares of this life, & so that day come upon you unawares.* Cap. 4.

Here our Saviour dissuadeth from excesse, by an argument drawn from an evill fruit of it, the stealing of the evill day upon us. And in this there are two things, one included, and the other implied. The thing included, is, that thoughtlesnesse and forgetfulnesse of that day, is the reason why it commeth so suddenly: to men who stand

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A *third diſtemper* diſpoſing men to a vicious converſation, is, *puſillanimity*. Sometimes a man cannot avoid foule ſins without ſome expence of credit, eaſe, profit, preferment, liberty, friends, Country, yea and life too, as our Saviour intimateth, *Mat.* 16.24. *If any man will come after me, let him deny himſelfe, and take up his croſſe and follow me.* And *Luke* 14.26. *If any man come to me, and hate not father and mother, &c.* As if he ſhould have ſaid, My ſervice is a coſtly ſervice, many times it ſo falleth out, that he that will ſerve me faithfully, and keep a good conſcience in all things, muſt be put ſorely to it, and be content to take up the Croſſe and part with his deareſt friends, nay his deareſt ſelf too.

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And experience quickly proved his words true, for the Disciples were fain to be whipped and stocked, imprisoned, famished, banished, derided, (and what not?) for the keeping of a good conscience, and the avoiding that heavy sin of positive unbelief; as the History of the *Acts* sheweth, and that place in S. *Paul*, 1 *Cor.*4.9,10,11,12,13. where he draweth a *Catalogue* of those armies of sorrows and disgraces which they endured. So hard it was, in those times especially, to abstain from foule sins without great losses and crosses, that S. *Paul* went up and down preaching this doctrine, *That through much tribulation we must enter into the Kingdome of heaven*, Act.14.22. and he peremptorily avoucheth it in his second Epistle to *Timothy*, *c.*3.*v.*12. *Yea, and all that will live godly in Christ Jesus must suffer persecution.* What doth he meane by that speech of his, *Heb.*12 4. *Ye have not yet resisted unto blood, striving against sinne*; but this, that sometime sin cannot easily be avoided, but with striving, with resisting, yea, and with resisting unto

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* l. 1. *de Inuent. rer.* c. 14.

men effeminate. It is true not onely of muſick, but of all other delights alſo over-freely followed, for we ſee by experience, that Gallants, &c. who are bred up in all ſenſuall contentments, cannot, nor will not endure much hardneſſe in the ſervice of their King: men of meaner conditions prove ſtouter and better ſouldiers, and dare, when they are put to it, adventure where the other dare not follow. In the ſeventh of *Judges v.5,6.* God enjoyned *Gideon* to take into the field with him againſt the Midianites, ſuch onely as *lapped the water like a dog*, and to diſmiſſe thoſe that kneeled and *lay down upon their bodies to drink.* No doubt it was Gods *intent*, that he ſhould take the hardieſt, and let the cowards go, and that it ſhould appear by this action, who of them had or wanted metall. This is a fit repreſentation of the perſons we are ſpeaking of, *Carpet Knights*, covetous or voluptuous livers, who muſt have their fill of theſe earthly comforts, and ſit by it, (as we uſe to ſay) are like thoſe ſouldiers who lub- Cap.4.

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Cap. 4. bloud? he meaneth the *heart-blood*, he may be put to redeem a good conſcience with the price of that, much more with the loſſe of reputation, the common croſſe of all ſuch as deſire to live honeſtly, as S. *Auſtin* affirmeth, where he ſaith, *Quotidiana fornax noſtra humana lingua, Mens evill tongues are our daily tryals and portions:* and before him the Prophet *Eſay*, c. 59. 15. *He that abſtaineth frome vill maketh himſelf a prey.* Now in ſuch a caſe, the cowardly Chriſtian maketh ſhipwrack of a good conſcience. It is welcome ſo long as it may bring him friends, credit, profit, and worldly glory, or (perhaps) as long as it will but ſtand with theſe; but if he muſt buy the keeping of it with the loſſe of theſe, his heart faileth him, and he letteth it goe. But who is ſo great a *coward* as the worlds *minion?* Pleaſures and worldly delights immoderately followed, *emaſculate* a Chriſtians courage, & ſtrip him of all manly reſolutions.* *Polydore Virgil* telleth us, the *Egyptians* forbad their young men to learn muſick; *quia virorum effaminatrix*, becauſe it made men

* l. 1. *de Invent. rer.* c. 14.

men effeminate. It is true not onely of musick, but of all other delights also over-freely followed, for we see by experience, that Gallants, &c. who are bred up in all sensuall contentments, cannot, nor will not endure much hardnesse in the service of their King: men of meaner conditions prove stouter and better souldiers, and dare, when they are put to it, adventure where the other dare not follow. In the seventh of *Judges v.5,6.* God enjoyned *Gideon* to take into the field with him against the Midianites, such onely as *lapped the water like a dog*, and to dismisse those that kneeled and *lay down upon their bodies to drink.* No doubt it was Gods *intent*, that he should take the hardiest, and let the cowards go, and that it should appear by this action, who of them had or wanted metall. This is a fit representation of the persons we are speaking of, *Carpet Knights*, covetous or voluptuous livers, who must have their fill of these earthly comforts, and sit by it, (as we use to say) are like those souldiers who lub-

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Cap. 4. ber-like *lay along* to take their drink, and thereby diſcovering themſelves to be faint-hearted Punies, were diſmiſſed the Armie. *Sober Chriſtians* who drink but a little wine, take but a little ſleep, a little pleaſure, even no more then will ſuffice for the ſuſtaining of nature, and whetting on their ſpirits to honeſt labour, are like thoſe ſouldiers who did *lap* like a *dog*, with a little bending of their bodies to take up the water, and thereby ſhewing their ſtoutneſſe, were retained to enioy the honour of that great victory. And therefor if we would be men of courage, ſuch as can be content to endure ſome diſadvantages for the keeping out of ſin, we muſt but lap like a dog, we muſt not make a trade of ſtuffing our bellies, pampering our bodies, & delighting our ſenſes. While *Archbiſhop Cranmer* was in priſon, where he was at a ſhort allowance, he was reſolute to *reſiſt unto blood, ſtriving againſt ſinne*; but afterward, when he was entertained by the *Papiſh Doctors* with ſtore of good *cheer*, and taken to *bowles* and other recreations, his courage began

gan to abate, and he *yielded* to that unworthy ſin, which caſt a ſhadow upon his former conſtancie, and coſt him abundance of after-ſorrow. His ſlender fare, and ſtrait handling, and want of theſe corrupting comfors, did fill him with thoſe noble and undaunted ſpirits, which his exceſſe (though but for a while) did rob him of: By which example of his we may ſee, how much an abſtemious courſe of life conduceth to the prevention of ſin, and how greatly intemperance diſpoſeth to evill. It is a noted fable, that there was a contention between the North-winde and the Sun, who ſhould tire the traveller firſt: hereupon the North winde began to blow with all its might upon the poor traveller, to diſcourage him; but he when he ſaw the wind high, girt his clothes cloſe to him, thruſt his ſhoulder into the wind, and went forward in his journey. After the winde had playd its prize, the Sunne breaketh out, and darteth his ſcorching beames upon the traveller, who feeling himſelf even melted with heat, throweth off his clothes,

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clothes, ſitteth down, and giveth over his journey. The morall may be this, of which we are ſpeaking, that Sobriety (which is a voluntary poverty) and the cold blaſts of habituall hunger & thirſt, watching and paines-taking, will make a man who is travelling toward heaven to gather all his ſpirits together, and with a manly reſolution go on ſtill in the way of a good conſcience, maugre all the miſchief he meeteth with for the keeping of it: but the ſweet beams of carnal delights inſinuating their force ſecretly into the ſoul, do ſo melt and enfeeble it, ſo diſhearten it from enduring any great matters, that off go our clothes, and down ſit we: our journey towards heaven is at an end, and our conſciences are caſt off, if any great matters are to be nndergone for the retainining of them. Be ſober therefore in thoſe lawfull liberties you do enjoy, and it will keep you from cowardiſe, and all other *diſpoſitions of heart* which make men lean towards ſin, and conſequently from ſin it ſelf.

Secondly, it will alſo remove all ordinary

dinary *dispositions of body*, by which men are both inclined and enabled to sin. The body is the souls servant, by which her commands are put in execution; it is her *instrument*, by which she doth either good or evill: nor is it a meere *passive* instrument, which the soule may command at her pleasure, and make use of to what purposes she listeth; but *active*, such an instrument as hath some power over, and influence upon the soule (as some servants have over their masters.) Hence the Philosopher saith, that, *Mores sequuntur humores, A mans manners follow the leading of his humors.* If the body be full of melancholy, or of those indispositions which accompany it, the soul is lazie, unapt for, and unwilling to good duties: if it be full of choler or blood, the soul is enclined by the presence and abundance of those humors to over-much jollity, to pride, passion, uncleanesse, and idlenesse: and this way it doth the soul most hurt, and provoketh it to the foulest sinnes. These bodies of ours therefore must be kept in a middle condition, neither too

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Cap. 4. too high, nor too low. For if we keep them too low, they will be like beaſts over-loaded, which ſink down in their journeys, and lay their burdens on the ground: if too high, they wil kick againſt the ſoul, as horſes too lightly laden ſpurn at them that drive them; & there is no better way to keep our bodies from extremes, then a thrifty mediocrity in eating, drinking, ſleeping, and the like. *I beat down my body*, ſaith S. *Paul*, 1 *Cor.* 9. 27. *and bring it into ſubjection:* where he doth imply, that his *abſtinence* and moderation, by which he kept his body under, did make it ſubject and *ſerviceable* to his ſoul, and take from it that malepert and ſaucie diſpoſition of waxing wanton againſt the ſoul, and drawing it to thoſe vices of idleneſs, uncleanneſs, and many more, which otherwiſe it would have; had: *Sine Cerere & Baccho friget Venus* Unchaſt deſires, wanton behaviours and practiſes grow cold, if they be not fomented by too large a diet. *Dry dirt* (ſaith *Clymacus*) *is not fit for ſwine to tumble in:* nor is a body macerated and dryed up by abſtinence fit for

Climac. de diſcret. grad. 36.

for devils to find contentment in, or make uſe of. Abſtinence therefore and ſobriety in all outward things, is an excellent preſervative againſt many ſins of an high nature, dangerous conſequence: and therefore let every good man that would keep himſelf undefiled, be no ſtranger to it. Cap. 4.

A fourth preſervative, is, *forbearance of ſmaller ſins.* When men give liberty to themſelves in leſſer ſins, they quickly fall into greater: from ſmaller oathes they quickly proceed to deeper, from cuſtomary vaine-ſwearing to forſwearing, from contemplative venery to actuall, from leſſer purloynings of wood, poultry, ſheep, and other ſmall things, to robbing of houſes, and aſſaulting of mens perſons and lives upon the high way. We uſe to ſay, that he who will take his liberty to the full, and doe all that he may doe, will eaſily be brought to doe more then he may. He onely (ſaith S. *Gregory*) falleth not into things unlawfull, who wiſely denieth himſelf ſometimes ſuch things as are lawfull: and ſo, that man that inureth himſelf to lighter

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Greg. l. 5. moral. *Solas in illicitis non cadit, qui ſe aliquando & à licitis cautè reſtringit.*

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lighter ſins for quality, or degree, will not ſtick at greater, if there be occaſion. *Bleſſed is the man* (ſaith David) *that walketh not in the counſell of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornfull*, Pſal. 1. 1. In theſe words (as Expoſitors ſay) are mentioned, (1) *three degrees of ſinners, ungodly, ſinners, ſcornfull. Ungodly*, are ſuch as ſin now and then. *Sinners*, are cuſtomary, and *profeſt* ſinners, (for in Scripture notorious offenders were for the moſt part called *ſinners* κατ' ἐξοχὴν, as namely the *Sodomites*, *Gen.* 13. 13. and ſo the *Amalekites*, 1 *Sam.* 15, 18. and the *Gentiles*, *Gal.* 2. 15. and *Mary Magdalen* was ſo called, *Luk.* 7. 37. *A woman which was a ſinner*, i. a notorious ſinner.) *Scorners*, are ſuch as are ſo hardned in ſin, that they make but a jeſt of it. (2) Here are laid down three degrees of *participating with* ſinners, in theſe three words, *walking*, *ſtanding*, *ſitting*. To *walk* in their counſell, is, to like and have a mind to their evill courſes: to *ſtand* in their way, is to reſolve to be of their ſociety: to *ſit* in their ſeat, is, *Toti in eorum ſo-*

רשאים
רשאים
לצים
Vide Bucer. in Pſ. 1

societatem cõmigrare, to addict our selves wholly to their company & courses. (3) The *facility* of passing from *one* degree of sin to *another* is here intimated; as *Bucer* noteth *Primum, aliquantulum arridentes, &c. First, the courses of evill men please us, and allure us to imitation, but as yet we stand not with a fixed resolution in them. But if we doe not presently withdraw our feet, by custome their deeds will grow more pleasing to us, and then we stand among them: and if we allow our selves to stand among them, at last, all shame being rejected, and Gods feare repelled, we will wholly addict our selves unto them.* It is also *Calvins* observation on those words, *Because* (saith he) *the devill doth subtilly insinuate his deceits; that no man may be deceived unawares, the Prophet sheweth, how by little and little men are wont to decline from the right way. Neq; enim primo statim gradu, &c. For men doe not at the first step ascend so high as to a proud contempt of God: but after they have begun to give an ear to evil counsel, the devil leadeth them on further, till they rush into manifest defection.* And a little after he saith,

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Bucer. in Psal. 1.

Calv. in Psal. 1

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That when a man hath been willingly carried after evil luſts, the cuſtome of ſinne doth ſo inebriate and beſot him, that forgetting himſelf, he waxeth obdurate in wickedneſſe, which the Prophet calleth (ſtanding in the way:) and at length followeth deſperate obſtinacie, which he pointeth at under the metaphor of ſitting. Thus far *Calvin.* This text then is a confirmation of the point in hand, that he who would abſtain from greater, muſt forbear the ſmaller ſins. [a] *All mankind ruſheth in this order into eternal puniſhment. Firſt, he kindleth the fire, next he giveth ſtrength to it; and laſtly, he entereth into the flame which himſelf hath prepared. But when doth man begin firſt to kindle this eternall fire? namely, when he firſt begins to ſinne. When doth he give ſtrength to it? when he heapeth ſinnes to ſinnes. And when doth he enter into eternall fire? Why, when he hath filled up the irremediable ſum of his ſins by the iniquity of his encreaſing faults.* They are the words of *Salvian*, by

a Totũ humanum genus hoc ordine in pœnam æternã ruit. Primũ accendit, poſtea vires ignibus præbet, poſtremò flammam ingreditur, quam paravit. Quando igitur primam ſibi homo æternum accendit ignem? ſ. cum primum peccare incipit. Quando autem vires ignibus præbet? cũ utiq; peccata peccatis cumulavit. Quando verò ignem æternum intrabit? Quando irremediabilem primum malorum omnium ſummã, excrescentium delictorum iniquitate complevrit. Salvian. de provid. l. 4.

which

which he sheweth, that men come not to the height of sin, and so to punishment at once, but by degrees, from lesser to greater. Now lesser make way for greater sins four wayes. Cap. 4.

1. Because they *dispose the soule* to greater: in a mans body frequent labours, though but little, beget a fitness to endure greate: as *Milo's* customary carrying of his *Calf*, while it was young, enabled him to carry it on his shoulder, when it was a *Bull*. In a garment we see, that a little rent maketh it fit to receive a wider, every little naile, or throne will tear it easily, when once a hole is made in it. In a house, if there be but a little breach made for a little theef to enter, he will quickly make a greater for worse theeves to get in. So it is with the soul, if a man keep his heart so carelesly, that he suffereth some breaches to be made, he doth but fit it hereby for the receiving of greater, when the devill shall assault it. *Homo frequenter venialiter peccans in materiâ determinatâ aliquâ, acquirit fortem inclinationem ad majora, A man that*

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often committeth leſſer ſins in any kind whatſoever, getteth thereby a ſtrong inclination to greater ſins of that ſort. This made S. *Gregory* ſay out of the Wiſe man; *Qui minima contemnit, paulatim decidit*, he which taketh no heed of the leaſt, falleth by degrees into the fouleſt abſurdities. St. *Auſtin*, as he is liberall in laying open his own defects, ſo he toucheth upon his *mothers*. He ſaith, *Surrepſerat ei vinolentia, a too much love of wine did ſteal upon her:* But how came this to paſſe? he telleth, that it came by ſipping a little wine now and then, when being a young girle, and waiting at the table, ſhe was to fill wine to her father and mother. *She did it not* (ſaith he) *out of any drunken humour, but meere youthfull wantonneſſe:* but yet ſhe did it, and by doing it often ſhe had contracted ſuch a love to it, *that ſhe could afterward with greedineſſe drink up, and draw drie whole cups of wine.* And this ill cuſtome would have brought upon her a kind of neceſſity to have committed ſome greater indecencies that way, had not God by ſtirring up a ſervant of her fathers

Aug. l. 9. confeſ. c. 8 *Itaque ad illud modicum quotidiana modica addendo (quoniam qui modica ſpernit, paulatim decidit) in eam conſuetudi. è lapſa erat, ut propè jam plenos mero calículos inhianter hauriret.*

fathers to reproach her, and call her *meribibulam, a wine-bibber*, cured her in time of that weakneſſe, which S. *Auſtin* therefore calleth *medicinale ferrum*, a curing weapon. Thus ſmall ſins diſpoſe the ſoul for greater. Cap. 4.

2. They *withdraw that which ſhould and might hinder greater*, I meane the *Feare* of God, and the *ſenſe* of ſinne. *Conſuetudo peccandi tollit ſenſum peccati*, cuſtome in ſinning taketh away the feeling of ſin: It is a known ſaying, and experience proveth it true. As continuall labour hardeneth the hand, that it is not of a tender ſenſe, but without feeling of ſuch pricks with a pinne or a needle, as could be felt by, and fetch blood from a hand unaccuſtomed to paines taking; So, a conſcience uſed to work hard at ſome kind of ſin or other, becommeth brawny and ſenſleſſe. And from ſenſleſneſſe commeth a ready yielding to any wicked actions that are probably and temptingly propounded, as we may ſee *Epheſ.* 4. 19. where the Apoſtle deſcribing the vices of the Gentiles, pointeth at the cauſe, which was,

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ſenſleſneſſe of their ſins; *Who being paſt feeling, have given themſelves over to laſcivionſneſſe, to work all uncleanneſs with greedineſſe.* In his Epiſtle to *Timothy*, 1 *Epiſt. Chap. 4. ver. 2.* giving notice of thoſe wicked men that ſhould be in the world in the laſt times, among other characters ſetteth this brand upon them, *Having their conſcience ſeared with a hot iron.* Surely his meaning is, that this their ſenſleſneſs ſhould beare the weight of, and be reputed and noted for one cauſe of thoſe other ſins, which are there reckoned up. This is the ſecond way, by which leſſer ſins make way for greater.

3. They *incourage the Devill* to come on with ſtrong temptations to fouler ſins: as a maids facility in yeilding to ſome lighter toyings, giveth incouragement to a wanton to move her to greater incivilities; and a mans unſeaſonable patience, in putting up ſome ſmaller wrongs, doth but hearten ſome inſolent nature to offer him greater indignities. *Reſiſt the Devill and he will flee from you*, ſaith S. *James*, *Chap. 4. v. 7.*

If

If he flee when we resist, he will come on when we yeild. *Verecunda sunt initia peccati*; the beginnings of sin are bashfull; the Devill will begin in a modest manner, with temptations to small matters; if he find us so courteous as to give way to them, then like a bold beggar he will be upon us for greater courtesies. King *Ahaz*, when he had seen at *Damascus* an Altar which he liked, and had sent the patterne of it home to have one made like to it; he set it first in the *Court*, by the *brazen Altar:* but when the Priests (who should to their power have resisted him) gave way to him in that, he placed *it higher between the Temple and the brazen Altar*; their yeilding made him bold, who at first was more bashfull. And so will our yeilding embolden the Devill to draw us by degrees from lesse to more, till we have made up the measure of our iniquities. Cap. 4.

4. They cannot be *excused, or concealed, or maintained*, but by the *adding* of weightier sins to them. We use to say, *uno absurdo dato mille sequuntur*; if

Cap. 4. in diſputation, the anſwerer grant his adverſary but one abſurdity, if this adverſary have skill to mannage his advantage, he will be put to admit a great many for the defending of that one: So, if in temptation we admit one ſinne, though never ſo ſmal, if the Devil think of making uſe of this advantage, he will force us for the defence of that, to yield to more, as examples tell us. *Sarah*, when the *Angel* told her, ſhe ſhould have a child, *laughed*; and when he took notice of it, ſhe *denied it*, *Gen.* 18. 12, 15. To conceale one ſin, ſhe committed another, and her *laughter* brought forth a *lie*. St. *Peter* alſo, when he denied his Maſter, began with a plain and *ſingle deniall*, *I know not the man*: but proceeded for the better ſatisfaction of thoſe buſie-bodies (if it might be) to a *deniall with oathes* and execrations; *he curſed and ſwore that he knew not the man*. If he had ſtoutly confeſſed his Maſter at the firſt diſcovery, he had not thus intangled himſelfe; but having permitted the Devil to draw him to one ſinne; for the maintaining of that he committeth

a second, and a third, and both of them worse circumstanced then the first. [a] *Eudocia* the *Empresse*, a worthy woman, and wife to *Theodosius Junior*, having received of the Emperor her husband an *Apple* of incredible bignesse, (which was given him) gave it to *Paulinus* a learned man, and for that cause familiar with her: *Paulinus*, not knowing from whom the *Empresse* had received it, giveth it as a rare gift to the *Emperor*. Hereupon the *Emperor* sendeth for his wife, asketh her for the Apple: she, because he did so earnestly inquire after it, fearing that if she had said, she had given it away, her husband the Emperor would have been displeased, made answer that she had eaten it: He urging her to tell true, she swore that she had eaten it: upon this the jealous *Emperor killeth* innocent *Paulinus*, and *hateth* his wife.

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[a] Sixt. Sever. Biblioth l. 4. ex Joh. Zonara.

If this excellent woman had given no way to sinne at first, if she had not through fear told an *untruth*; she would not have waded into the sinne of *perjury*: but giving way to a first little sin

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ſinne, for the backing of that, ſhe was drawn into a ſecond great ſin, which coſt her innocent and learned friend his life, and her ſelfe the loſſe of her husbands favour. We find this verified in our *ſervants* many times; who, when they have finger'd, and medled with ſuch things as they ſhould not, & ſo are chidden for it; (to make their Maſters believe that they are innocent) ſtoutly outface and deny what they have done, to quit themſelves of the blame which they have deſerved. For one thing ill done, they *lie*, and perhaps *curſe*, yea and *forſwear*, plunging themſelves into many far greater errors then the firſt was. And perhaps the Devil to help forward works of darkneſſe, may tickle a man in the head with theſe thoughts: *I have ſinned in this and that kind already, and have offended God; and therefore I had as good wade a little deeper in, and commit a third and a fourth; I can but anger God, and that I have done already, over ſhooes, over boots, being in, I will goe forward, what ere come of it.* And that the Devil doth ſometimes encourage men by

by such fancies to adde sin to sin, we have an instance in the *Turks, of whom it is reported, That (because they think they shall be punisht no more in another world for carousing whole cups, then for tasting a small drop of wine) having once ventured to sip a little wine, they drink without measure, accounting their after-cups their gain.

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* Busbeq. ep. 1. p. 26. *Cùm verò non minores pœnas post hanc vitam sibi paratas arbitrentur, si vini minimum biberint, quàm si plurimum, qui semel vinum gustaverint, putare pergunt quod veluti pœnâ in commissâ peccent impune, bracteam in lucro ponunt.*

In all these respects, a mans walking in any by-way of sinne, may well be compared to running down a Hill (as a mans proceeding in vertue to running up) a man that runs up a hill, may stop when he will, not so, if he runne down; there is no stop till he come to the bottome. [a] So, if a man be climbing the hill of vertue, he may sit down, and give over when he thinketh good, and he shall have helps enough to move him to it; but if he be running down the steep hill of a bad life he can hardly give over running, till he be at the bottome of the hill, till he have finished his sinne.

[a] *Facilis descensus averni; sed revocare gradum, superasq; evadere ad auras, hic labor, hoc opus est.* Virg. Æn.

Plutarch

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b Plut. Vita. Alex.

b Plutarch tells us, that when *Alexander* the Great did firſt put on the *Perſian* habit, (which was contrary to the *Macedonian* attire, and therefore diſtaſtfull to his ſouldiers) he did not weare the braveſt, but the civilleſt faſhions; ſuch as came ſhort of the *Perſian* bravery, & exceeded the *Macedonian* ſimplicity. And in this kind of apparell he did not ſhew himſelf to his people all at once, but by degrees: Firſt, he wore it onely when he converſed familiarly among thoſe Barbarians: Next, when he kept at home, and was in the company of his familiar friends: After that he put it on in publick, before all his Souldiers: And laſtly, when he ſate in ſtate, to doe juſtice, and receive Petitions. So fareth it with men when they begin to fall to any ſin, they doe it by degrees, proceeding from leſſer to greater acts, from lighter to heavier circumſtances, from a modeſt and private, to a publick and ſhameleſſe committing it.

By the leaſt Commandements Gods meaning is to hedge in the greater: and if we bread this hedge, and violate the leſſer,

lesser, we shall quickly come to invade upon the greater. *Patente porta impossibile est malum non ulterius procedere*; if once the hedge be down, hogs will into the garden; and if the gate be opened, troops of enemies will enter; if one small sinne be admitted, many greater will after them apace. *Gal.2.4,5. False brethren came in privily* (saith St. *Paul*) *to spy out our liberty, that they might bring us into bondage: To whom we gave place by subjection no not for an houre, that the truth of the Gospel may continue with you.* Where he saith, *they came in privily to bring them into bondage*; his meaning is, that they would have brought in a Jewish rite or two, and so by degrees have corrupted the Gospel and them: and when he saith, *he gave not place by subjection one houre, that, &c.* he meaneth, that he manfully set his foot against theirs, and yeilded not an inch of ground to them, but kept his own; for feare left by yielding a little, he should in the end have lost all. A good example for us to follow: if we would not be overcome of greater sins, give not the Cap. 4.

least

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leaſt ground to leſſe: for having eaten of the Devils porridge, (as we ſay) we wil quickly taſte of his fleſh. And therefore if thou wouldſt not wound thy ſoul, and grieve the Spirit with ſins of a high nature, have as little to do as may be with ſins of a lower rank. That's the fourth Preſervative.

5. Preſervative Diligent in ſome honeſt imployments.

A fift Preſervative is, *Diligence in ſome honeſt imployments.* Labour was impoſed on men for a curſe, *In the ſweat of thy brows thou ſhalt eat thy bread, Gen. 3.* but God turneth it into a bleſſing, and from a puniſhment of ſinne, hath made it a means to hedge out ſin from faſtening upon us. For, 1. It *filleth the mind with lawfull thoughts*, and thoſe thoughts keep out evil thoughts, which are the beginnings of all ſinnes: we uſe to ſay, *intus exiſtens prohibet alienum*, that which is within, keepeth out that which is without: and we ſee it is ſo. For if we fill a cup or a veſſell with wine, while the wine is in, we can put in no water: ſo, while by occaſion of our callings, our heads are taken up and buſied with honeſt cogitations, we are not fit to receive

ceive any evill motions, if the Devil should suggest them. 2. It exerciseth, and *imployeth the senses*, which are the *gates* of the soule, at which most sins which men commit, are let in. Now, if these gates be shut (as they are when they are seriously occupied about honest and necessary business) bewitching objects cannot enter, to treat with the affections about those sinnes, which they would perswade to. 3. It *taketh up a mans time*, that he hath no leasure to follow those sinnes, which if he knew not how to spend his time, he might perhaps be moved co commit. 4. It *discourageth the Devill* from tempting us: as we use not to speak to a man, when we see him busily talking with others, or seriously imployed about some work, because we think he would not mind us, but we should lose our words should we speak them: So, the Devill doth not ordinarily set upon them whom he findeth busied in the actions of their callings, because he presumeth he shall but lose his labour. Cap. 4.

Nam

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Man [a] (ſaith S. *Auſtin*, ſpeaking of the long peace which he enjoyed) had been leſſe deluded by devils, if he had been leſſe idle; for by how much the leſſe they found him buſied, by ſo much the more they entred and poſſeſſed him.

Conſtant diligence therefore in ſome good imployments, is a good preſervative againſt ſin. And therefore [b] S. *Hierom* exhorteth *Ruſticus* a *Monk*, to be alwayes doing ſomewhat; either *planting and graffing of trees*, or *digging and making garden-beds*, or *weaving of baſkets, Bee-hives, and fiſhing-nets*, or *writing of books*; and he giveth him two reaſons. 1. Becauſe* *the idle man is alwayes luſting after ſome forbidden thing or other.* 2. That *the Devil when he commeth, may finde him well exerciſed.* To whet him to this, he ſetteth before him an example of the Monks of *Egypt*, who were all imployed in ſome bodily labour: *Non tam propter victus neceſsitatem, quam propter animæ ſalutem*; *Not ſo much for the procuring of neceſſary food, as for the preſervation of their ſoules from temptations and ſinnes.* Were this inſtruction well

a Aug de Civ. Dei. l. 3. c. 9. *Minus eum vorè decepiſſent ſi otioſum minimè reperiſſent: quantò enim minus eum occupatum inveneruntantò magis ipſi occupaverunt.*

b Hier. ep. ad Ruſt. *In deſidiis eſt omnis otioſus, ut te ſemper inveniat occupatum.*

well observed by such Abbey-lubbers as lurk in Monasteries now adayes, those *Vestals* would not keep a perpetuall *Fire* of lust in their souls, nor would their houses be dens of thieves, cages of uncleane birds, and meer nurceries of vice, and vicious persons. Cap.4.

But now on the other side, Idlenesse is the mother of much sinfulnesse. *Ezekiel reckoneth* up three *sins of Sodome*; *pride, idlenesse, fulnesse of bread*, Ezek.16. He referreth all the rest to these three, as the causes of them all. Fulnesse of bread breedeth pride and idlenesse; idlenesse begets a great many other sins. St. *Paul*, 1 *Tim*.5.13. first, *taxeth* the vices of young wanton widowes; they were *busie-bodies, gadders to other folks houses, pratlers of things that were not fit to be spoken of*. Secondly, he *insinuateth the cause* of these evill practises, which was *Idlenesse*, if it were not a *procuring* cause, it was at least a *preserving* cause of those their sins: and if it occasioned such sins, what sinnes are there, which it will not dispose men and women unto? Whom doe we see so vitious

Quæritur Ægysthus quare sit factus adulter? In promptu causa est, desidiosus erat.

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This

This made S. *Bernard* call idleneſſe *Sentinam vitiorum, a ſink of vices:* and S. *Auſtin*, *pulvinar Satanæ, the Devils cuſhion,* or pillow to leane upon: His meaning is, that the idle ſoul is a fit place for him to lodge in. We muſt therefore take heed of idleneſſe, and live in ſome conſtant good imployment, if we will keep out of abominable ſins. Cap. 4.

A ſixth preſervative againſt them is, *firme reſolutions*, and if there be occaſion, *Vowes*. *6. preſervative. A ſetled reſolutiõ againſt ſinne.*

1. *Firme reſolutions.* A man that is indifferent whether he ſink or ſwim, ſinne, or no, is in a wavering condition, eaſily overturned when a temptation commeth, as S. *James* telleth us, *Iam.* 1. 8. *A doubl.-minded man is unſtable in all his wayes. Double-minded,* δίψυχος, of two minds, equally carrying himſelf *ad oppoſita*, toward contrary objects when they are propounded; this two-minded man is unſtable, and conſequently, if he be in a good way, ſoon cogg'd out of it by an eaſie temptation. As children, becauſe they are unſetled, are eaſi-

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ly cozened of their money, or clothes, and as ſtrawes, papers or any other light things, which lie unſettled on the ground, are hoyſed up and carried any whither by the leaſt blaſts: ſo is a double-minded and an unſtable man, who is off and on, in and out, without any great difficulty drawn away into wickedneſſe. But it is otherwiſe with the reſolved Chriſtian; he hath fixt his foot, and will not be removed; it muſt be a ſtrong temptation, that bloweth him down. Reſolution is like the *baſt* of a ſhip, which poyſeth it againſt wind and weather, and maketh it cut the waves, and put on handſomely toward the heaven. Both theſe may be exemplified in *Orpah* & *Ruth*, and S. *Auſtin*.

Touching *Orpah* and *Ruth* we read, firſt, that they both intended to leave their own countrey, and go with *Naomi* their mother in law into the land of *Iſrael*, and this intention they began to put in execution, *Ruth*. 1. 7, 10. Secondly, after ſome perſwaſions given by *Naomi* to her two daughters, *Orpah* relenteth, and with a complemental ſalutation

tation returneth to her Countrey, *ver.* 14. but *Ruth* tarrieth with her ſtill, *ſhe clave unto her*, ſaith the text, all her mothers perſwaſions could not drive her away, nor her ſiſters example diſcourage her. What was the reaſon why *Ruth* could not be removed, and why *Orpah* was ſo ſoon intreated to be gone? Surely this, *Ruth* had ſet up her reſolution to abide with her mother, and *Orpah* had not. That *Ruth* had conſidered all diſcouragements, of *ſtrange countrey*, *ſtrange god*, &c. and *digeſting* them all, had pitched her purpoſe, we may ſee, *ver.* 16. *Ruth* ſaid, *Intreat me not to leave thee, or to return from following after thee: for whither thou goeſt, I will go, and where thou lodgeſt, I will lodge; thy people ſhall be my people, and thy God ſhall be my God: where thou dieſt, I will die and there I will be buried. The Lord do ſo to me, and more alſo, if ought but death part thee and me.* Cap. 4.

This noble reſolution of *Ruth* made her over-look all diſcouragements, and *adhere* to her mother, and the want of this made *Orpah* to flinch, and leave her.

Cap. 4. So, there be many that ſet out toward heaven, and goe in the way that leadeth to it: of theſe, ſome returne to ſinne againe, others hold on their religious courſe. Of this difference the chief reaſon is, *reſolution* in the one, and *unreſolvedneſſe* in the other. The other example that may ſet forth this to us, is of Saint *Auſtin*, whoſe ſtory in brief is this. 1. He was *convinced* of his evill courſes & the neceſſity of leaving them, as men when they wake in the morning, and ſee broad-day light to come in at their windowes, know that it is time to riſe. 2. He *wanted reſolution* to leave his old wayes: the ſenſe of the ſeeming ſweetneſſe of his ſins made him loath to riſe out of them, as the eaſe and warmth of a mans bed maketh him unwilling to get up. God (as he ſaith of himſelf) called upon him, *Excitare qui dormis, Awake thou that ſleepeſt:* but he had nothing to anſwer, *Niſi tantum verba lenta & ſomnolenta, But onely lazy and ſleepy words, Modo, ecce modo, ſine paululum, t reſently, by and by, let me alone a little.* When through the ſtrength of con-

Aug. l. 8. confeſſ.

C. 5.

conviction, he prayed for continency with his lips, he prayed against it in his heart, *Lord give me chastity, Sed noli modò, but doe not.* He did not turne a deafe eare to his old lusts, but gave them leave to parley with him, and pull him by the sleeve, and say, *Dimittis ne nos? & à momento isto non erimus tecum ab æterno? What? wilt thou leave us? from this minute shall we have no more to doe with thee for ever?* 3. All this while *he stuck* in the birth, his conversion went not forward, as he acknowledgeth. *Modò & modò non habebant modum, & sine paululum in longum ibat. His* [*presently*] *and by and by had no reason in it, his* [*let me alone a little*] *proved a great while.* 4. At last he begins to *grow resolute*, being *rowsed by three things.* (1) First by a *lecture* of *Potitianus*, wherein he discoursed of the rare life of *Antony*, and the *conversion* of certain dissolute fellowes who were Souldiers, by the reading of that life of his: For thus he speaketh to *Alipius* his intimate friend, after he had heard that narration; *Quid patimur? quid hoc est? quid audisti? surgunt indocti & rapiunt reg-*

Cap. 4.

C. 7.

C. 11.

C. 5.

C. 7.

C. 8.

Cap. 4. *regnum cælorum, & nos cum doctrinis nostris ecce ubi volutamur? What doe we? what is this that thou hast heard? Rude and illiterate persons rise up and take the Kingdome of heaven by violence, and we with all our learning, loe where we wallow!* and after he blameth himself for his double-mindednesse, and calls it a *monster*. (2) The *second thing* that awakened him was a *vision* presented to his *fancy*: He thought he saw *Continency* comming toward him with a great company of old and young, maids, boyes, widowes, all sorts attending her: he thought he heard her flouting him in this manner;

C. 11. *Tu non poteris quod isti & istæ? What, Austin, canst not thou doe as these men and*

C. 12. *women, young men and maidens doe? what ayleth thee?* This wrought much upon him, and made him crie out; *Quam diu cras & cras? How long shall I say, to morrow, to morrow? Cur non hodie, cur non hâc horâ finis turpitudinis meæ? Why is t'ere not to day, why not this houre an end put to my filthinesse?* (3) The *third thing* that wrought with him, and drove all home, was the *admonition* he received

ved from a strange *unusuall voice*: he heard some-body singing sweetly, and looking out of the window and listning, he perceived the burden of the song to be, *Tolle lege, tolle lege, Take up and read, take up and read:* hereupon he took up the book, opened it he cared not where, and lighted upon those words of S. *Paul*, Rom. 13.13. *Let us walk honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, &c.* A fit place it was for him, whose sinne was luxury; and it wrought a sudden setled resolution in him to cast away his works of darknesse, and put on the armour of light. For he telleth us, that having read these words, he had his fill: *Nec ultra potui legere, nec opus erat; he neither could, nor needed to read any more.* 5. Having thus *resolved* to break all barres and bands that held him off from a godly life, he *left* his deerest sinnes with a great deale of ease: and as it were wondering at himself, he cryeth out; *Quam suave mihi subitò factum est carere suavitatibus nugarum? How sweet was it upon the sud-*

Cap. 4.

C. 12.

L. 9. c. 1.

Cap. 4. *upon the ſudden to me to want the ſweets of former vanities? Quas amittere metus fuit, jam dimittere gaudium erat; Thoſe follies which I was afraid to loſe, I was content joyfully to part with.*

By this ſtory we may ſee what an enemy to a good life unreſolvedneſſe is, and how much a ſetled and obſtinate reſolution furthereth it. As it made St. *Auſtin* take the Kingdome of heaven by violence, and break off his deareſt ſins in a moment: ſo it is able to make a man who hath forſaken the corruptions that are in the world, to have no more to do with them again for ever. And the reaſons are theſe:

Firſt, a *reſolute* man ſhall not be *troubled with many temptations* from the devill, or provocations by his friends and companions; eſpecially when his reſolutions are once known: before they are known he may. Before *Naomi* knew that *Ruth* was firmly purpoſed to abide with her, ſhe moveth her with ſtrong arguments to go home to her friends and Country; but when ſhe ſaw her reſolute, ſhe gave over diſſwading her,

her. *When she saw* (saith the text) *that she was stedfastly minded, or* (as the originall runnes) *that she made her self strong* (against her perswasions(*then she left speaking to her*, Ruth. 1. 18. Before Saint *Pauls* company knew how fully bent he was to go to *Jerusalem*, they set upon him with teares and intreaties, and by many reasons disswaded him from going thither: but after he had flung them all off, and made it known how resolute he was to go thither, though it should cost him his liberty, nay his life; it is said, *they ceased, saying, The will of the Lord be done*, Act. 21. 13, 14. When *Hilarion* first entred into the *Wildernesse*, the devil sought by inward excitations of lust, by outward terrifying apparitions, and by lashes and other abuses offred to his body, to draw him back to the *world*; but after he saw that *Hilarions* heart was *fixed*, he gave him over. And so he did set upon Christ, before he understood him well; but when he perceived what a resolute and tough souldier he had met with, he quickly departed from him; and we read not that

Cap. 4. כו— מתא— מצת היא

Hier. de vitâ Hilarion.

Math 4.

Cap. 4.

that he tempted him any more. So likewiſe when the devil or our friends ſee, that we will not be ſtirred, nor removed from our godly reſolutions to abſtain from ſin, by all the temptations and ſollicitations which they can uſe, they will give over their labour in vain, and perſwade us no more.

* *Juſtum & tenacem propoſiti virum, non civium ardor prava jubentium, non vultus inſtantis tyranni mente quatit ſolidâ. Neq; Auſter dux inquieti turbidus Adriæ, nec fulminantis magna Jovis manus. Si fractus illabatur orbis, impavidum ferient ruinæ, &c.* Hor. Car. l. 3. Ode 3.

Secondly, if a reſolved Chriſtian be inticed, he will not be *induced* to that which is evill; his reſolution ſetleth him: the devil may fling his fiery darts of evill ſuggeſtions at him, companions and friends may ſhoot the arrowes of ſtrong perſwaſions againſt him; but he like a *wall of braſſe*, beateth them all back, and remaineth as he did. Like the *Halcyon* which hovereth againſt the wind, *contraria ſpernit*, he deſpiſeth whatſoever oppoſeth him in his courſe. He is like a rock in the Sea, which cannot be over-turned by the ſtrength of the mightieſt waves or, like a mountain in the earth, which ſhrinketh not, ſtirreth not for all the winds that may daily and violently incounter it. * When the *Syrens* by their ſweet ſongs drew a great

great company of *Ulysses* his followers out of their *ship* to their destruction; *Ulysses* who had the wit to bind himselt fast to the *mast* of the *ship*, *to stop* the eares of his servants with wax, escaped the danger, those Syrens could not devoure them. So, when friends and acquaintance come with their bewitching intreaties to draw us from God, if our eares be stopt, if our hearts be bound to the mast of a fixed resolution, we shall send them away as they came, and escape those sins and dangers which they seek to draw us unto. *Davids* heart was set to serve the Lord, and to dishonour himself, so God might be magnified: and therefore when *Michal* despised him for dancing in an *Ephod* before the *Ark*, and *befooled* him for his paines; he was so far from being discouraged in his service of God, that like the Palm-tree, he did *niti in pondus*, grow the more resolute for those disheartnings. *It was before the Lord* (that I danced) *who chose me before thy Father, and all his house, to be King of Israel: therefore I will play before* Cap. 4.

Cap. 4. *fore the Lord, and I will be more vile then thus, and baſe in mine own ſight.* 2. Sam. 6. 20, 21, 22. Be ſtout and reſolute therefore in a good cauſe. Firſt, *conſider* ſeriouſly the neceſſity of thy forbearance of ſin, except thou meanſt to ſmart ſoundly for it. Fore-caſt all dangers & inconveniences that can befall thee for righteouſneſſe ſake: Digeſt them all, and *then conclude* with thine own heart to forſake them for ever, whatſoever it may coſt thee. A man knoweth not how hard he may be put to: *An adverſary in his own breaſt may ſuddenly ariſe and endeavour to kill Chriſt* (as Hierom ſpeaks;) his mother that bare him in her womb, that nurſed him at her breaſts, may chance with weeping eyes and moving words to perſwade him to that which is evill, his wife that lyeth in his boſom as *Dalilah* did (*Judg.* 16. 15. *How canſt thou ſay, I love thee, when thy heart is not with me?*) may haply intreat him by all the bands and paſſages of love that have been between them, to make ſhipwrack of a good conſcience; and his deareſt friends and familiars

Hier. ep. 1. ad Heliod. *Ecce adverſarius in pectore tuo Chriſtum conatur occidere.*

liars may perhaps lie at him for such a businesse too; nay more, the devill may raise up crosses and afflictions against him of all sorts, no wayes to be avoided but by putting forth his hand to wickednesse. In such cases, if a man be not resolute, he will fall; all these are strong cords, and will hold a man under Satans slavery, except by the strength of an all-conquering resolution he snap them asunder. Be fixed then in thy godly purpose, as *Joshua* was, who set up his staffe, and resolved stedfastly, that, let others do what they would, *he and his houshold would serve the Lord.* Josh. 24. and as *Galeacius* the *Marquesse* was, who, when his friends sent messengers to *Geneva*, with many great offers to draw him back to *Popery* again, sent them away with this peremptory answer, *I esteem one dayes communion with Christ in the Gospel above all the gold in the world.* So *Luther* resolved, who being dissuaded by his friends from going to *Worms* by their *burning of his bookes*, which was a shrewd sign how roughly they meant to handle him, and by the ex-

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In vit. Galeac. Set forth by *Crosh. w.*

Sleid. Comm. l. 3. anno 1521. Et Osiand. cent. 16. l. 1. c. 29.

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example of *John Hus*, who was by a trick procured to come to *Constance* (under the promise and hope of safe conduct) and there burned, answered them to this purpose: There is a great assembly of Princes there, and I may do God service by professing my faith in their presence; and therefore, *were there as many devills in Worms, as there be tiles on the houses, I will go.* Hier. ep. 1. ad Helio. *Solum pietatis genus est, in hâc re esse crudelem, It is a chief point of piety*, and I may adde of Christian policie too, *to be inexorable and cruel in matters of this nature.*

And if thou findest not thy resolutions strong enough to hold thee in, back them with *vowes*. Examples of men *vowing* against sinne we have many. *Ezra* 10. The *Israelites* were commanded to put away their *strange* wives: and, because it was an irksom thing for them to leave their wives, with whom they had lived perhaps many yeares, and upon whom they had begotten many children; therefore they were content to lay upon themselves a *vow* that they would do it, *v.* 5. In the fifth of

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of *Nehemiah*, v. 12. *Nehemiah* made the people promise to restore the goods which they had gotten by oppression, & to forbear their cruelty against their poore brethren for the time to come; and because he would be sure to hold them to it, he made them sweare and vow to that which they had promised: and to make their vow to make the deeper impression in them, he used a *solemn ceremony* at the imposing of it, and denounced a solemn curse, *ver.* 13. *I shooke my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise; even thus be he shaken out and emptied:* to which the people assented, *and all the people said Amen.* Also *Neh.* 10. 29. It is said, *that the people entred into a curse, and into an oath, to walk in Gods law, & to observe all the commandements of the law.* By these places we see, that it is no new thing for men to bind themselves from sins, (especially such as they can hardly forbeare) by strong covenants and vows to God. But is a vow so strong a bridle to hold in wild colts, to re-

Cap.4. ſtrain from ſinne men who otherwiſe would be trading with it? Without doubt it is, as may appear both by examples and reaſon.

By examples, *Joſh.9.* the *Iſraelites* having taken an *oath* to do the *Gibeonites* no harm, though afterward they underſtood that thoſe *Gibeonites* were *Canaanites*, people devoted by Gods appointment to the *ſword*; yet they ſlew them not. What was the reaſon? Nothing but their *vow*, as we may ſee *ver.* 19,20. *But all the Princes ſaid to all the Congregation, we have ſworn unto them by the Lord God of Iſrael; now therefore we may not touch them. This will we do unto them: we will let them live, leſt wrath be upon us, becauſe of the oath which we ſware unto them, &c.* In *Judg.*21.1. All the men of *Iſrael* had ſworn in *Mizpeh*, ſaying, *There ſhall not any of us give his daughter to Benjamin to wife:* Becauſe of this vow, though afterward they repented them, (becauſe this reſtraining of the *Benjamites* from marriage, would be a meanes in ſhort time of extinguiſhing the whole Tribe, *ver.*2.) yet they durſt not

not bestow their daughters upon them, *ver.* 6, 7. but were faine to use their wits, and to make some shifts (though none of the honestest) for the furnishing of their brethren the *Benjamites* with wives, as we may see, *ver.* 14, 19, 20, *&c.* And to joyn to these a third out of *Florus*; The terrour and tamer of the old Roman pride, great *Hannibal*, (who made a way where he found none, through the impassable *Alps* into *Italy*, and in three battels so pierced *Romes* breast, that she had then breathed her last, had he as well known how to use as to get the victory) was carryed on to these high exploits and hostile acts, by the strength of a vow which his Father *Hamilcar* had caused him to make before the Altar of *Jupiter*, never to hold friendship with the *Romans*.

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A vow

L. Flor. l. 2. c. 6.

By these examples we see, how strongly men have held themselves to be restrained from such things, as they have vowed against, and provoked to the contrary.

A vow therefore made against any sinne, is a powerfull meanes to with-

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hold a religious mind from it.

And the reaſon is; Becauſe a vow is not a *ſingle* promiſe made to God, but an *Oath*, as appeareth in all thoſe inſtances which have been produced: and every Oath hath two things in it, either *formally*, or *virtually*. 1. An *atteſtation*, he that voweth calleth upon God to beare witneſſe of that which he promiſeth, and of his ſincere intention to do as he ſaith. 2. An *imprecation*, or a calling upon God to puniſh him, either *determinately*, in this or that particular which he ſets by; or, *indeterminately*, in what thing ſoever God in his wiſedome ſhall think fit. And therefore who is he, that having made a *vow* againſt a ſin, will not tremble to think of breaking it, if he know what a Vow is? (and if he do not, he is not fit to make it) For, in that he hath called God to bear witneſſe of his promiſe, he knoweth (1) that he cannot break this promiſe without *taking Gods Name in vain*, and making the God of *truth* witneſſe to a *lie*. And (2) in that he hath wiſhed, that ſome heavy plague might

might fall upon his head, if he break his promise, he knoweth, that the breaking of it will be a dangerous tempting and daring of God to doe his worst: For God hath usually punished vow-breakers exemplarily, as appeareth by the stories of *Sauls* bloudy house, who for breaking the vow made to the poore *Gibeonites*, and killing them, were by *Gods* just judgement hung up, 2 *Sam.* 21.9. and of *Ananias* and *Saphira*, *Act.* 5. who, for withholding that money in part which they had vowed to the Lord, were suddenly struck dead by S. *Peter*. And therefore if thus he tempt God it may prove the ruine of his soul and body, because he is a just *God*, and hath an ὄμμα δίκαιον, a *revenging eye*, many times answering sacrilegious *vow-breakers* according to their *imprecations*. Smarting have Gods plagues bin, which he hath inflicted on perjured persons, the experience of which made the Poet say----*Si quis multum perjuria celet,*

Sera tamen tacitis pœna venit pedibus.

Though the God of heaven seeme to wink at mens oath-breakings, and vow-

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Cap. 4. breakings a long time together, yet puniſhment is comming toward ſuch offenders with a *ſlow* pace. *Sacred* for this cauſe hath been the *bond* of an Oath or Vow among all people, and carefull have they been to doe or forbeare what they have vowed. If a man therefore find his corruptions ſtrong, and his reſolutions weak againſt any ſin, it will be a point of good diſcretion for him, to adde unto his honeſt purpoſes a ſober and ſerious vow againſt it: for if any thing can hold him in, that will.

Object. But will not a man by *vowing* bring himſelf into a *ſnare*, and make himſelf more obnoxious to Gods judgment then he needs?

Anſ. If he *vow* ſincerely, with a hearty deſire to forſake his ſinne, and out of a religious intention to leave it, it will prove *no ſnare* to intrap him, but *a bridle* to hold him out of the ſnare both of ſinne, and puniſhment, which naturally followeth ſinne, as the *ſhadow the body*, and *the wages the work*; For 1. It will keep him from ſinning wilfully: It is poſſible through ſudden ſur-

surprizall he may fall into the sinne vowed against, the strength of the vow notwithstanding; but it *is* hardly possible for him to sinne that sinne in cold blood deliberately, the consideration of his vow continuing. 2. If he doe sinne that sin through meere frailty, besides his generall and deliberate purpose, and so break his vow, God who is mercifull to meere weaknesses, will in goodnesse forgive him that taking of his Name in vaine. It is no snare at all. In a word, it may prove a snare *accidentally*, through a mans negligence to keep it; but it is no snare *properly* and in its own nature, but a preventer of sin and punishment. And so I have done with the sixth preservative against sinne, *Resolutions* and *Vowes*. Cap. 4.

The seventh is, a *sanctified use of afflictions*. To *send* afflictions, it belongeth to God, as himself intimateth, *Amos* 3.6. *Shall there be evil in a City, and the Lord hath not done it?* But to *improve* afflictions to a spirituall advantage, belongeth in part to men that beare them. Because therefore there be few good 7. *preservative. A sanctified use of afflictions.*

Cap. 4. men without their croſſes, it ſhould be their care and endeavor to make a good uſe of them for this very end, to which they are very conducefull, if *improved*. If *improved* (I ſay) for otherwiſe they are not. Sometimes afflictions occaſion many ſhrewd tranſgreſſions; diſtruſt of Gods providence, murmuring, impatience, and ſuch ſinnes as ſeeme to ſet open a door of deliverance, and to ſhew the afflicted a way how to wind out of trouble. Witneſſe the *Iſraelites*, and *Jonah*, who murmured againſt God for trying them; and *Saul*, who being deprived of Gods preſence, ſought to obtaine it by a *Witch*: which made *Agur* put this petition into his prayer, *Prov.*30.8,9. *Lord give me not poverty, leſt I be poore and ſteal, and take the Name of God in vaine.* But if they be ſanctified and rightly uſed, they doe the ſoul much good, *they bring forth*, as the Apoſtle ſaith, *Heb.*12.11. *the peaceable fruits of righteouſneſſe*; which they could not doe, but by hindring the turbulent fruits of wickednesſe. *Before I was afflicted* (ſaith *David*) *I went aſtray, but*

now

now have I learned thy testimonies, Ps. 119. Cap. 4.
As crosses bring home the stray sheep, so they keep others from straying.

The reason, because, 1, they are *reall convictions* of the understanding of the merit and wages of sinne: A man needeth not tell the afflicted of the danger and desert of sin, or preach a Sermon of it to him; he feeleth by experience what it is. As a man who by reason of some former surfet hath contracted a fever, or dropsie, or some other distemper of body, is sufficiently convicted of the danger of surfetting; or he on whom poverty is come through ill-husbandry, findeth by wofull experience what a consumer ill-husbandry is: So, he that for some sins past lieth under some smarting rod, seeth what a mischievous thing sinne is, and thereby is stirred up to hate and avoid it for time to come. Many times a Sermon preached to the eare, of the wofull fruits of sins against conscience, daunteth the sinner, and stops him in his course; much more must a Sermon preacht to the sense dismay him therein.

2. They

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2. They tame and *take down the luxuriancy of the mind*, which is cauſed by proſperity, according to that of the Poet; *Luxuriant animi rebus plerunque ſecundis:* as fire ſoftneth iron, and maketh it fit for any good impreſſion intended, or any form that a man would bring it to; ſo, the fornace of affliction moldeth, and worketh the mind into a ſoft and humble temper, and ſo fitteth it for obedience: A man is nothing ſo high and jolly in affliction, as he is out of it. St. *Paul* by the *voyce* he heard, *Saul, Saul, why perſecuteſt thou me?* and the ſecret *blow* which ſtruck him from his horſe, together with his inward *amazement*, was ſo much humbled, that he who before perſecuted Chriſt, now calleth him *Lord*; and whereas before he *kicked againſt the pricks*, now he crieth, *Lord, what wilt thou that I doe? Act. 9.* The Prophet *Iſa. ch. 6.* after he had been inwardly afflicted by a ſtrange *viſion*, with a *voice* which affrighted him, he was made, like *wax* to the *ſeal*, *flexible* to *Gods* hand; inſomuch that when *God* asked *whom he ſhould ſend* (to pro-

propheſie unpleaſing things, and make the heart of the people fat, &c.) he readily offereth himſelfe even to that unwelcome work, and ſaith, *Here am I, ſend me*, ver. 8. Cap. 4.

3. They *take away libidinem peccandi*, a mans itching humour of ſinning, and divert his thoughts and deſires ſome other way; as we may ſee by an example which S. *Hierom* giveth us of a luſty young *Monk*, who was much troubled with wanton thoughts and deſires, which the *Abbot* having knowledge of, cooled by this means. He ſet one or two of his *fellows* to charge him with ſome heynous offence, and ſome others of them to twit and reproch him for it: This falſe accuſation, and theſe unjuſt reproches, did ſo trouble him, that he was much diſquieted in his mind. After he had been thus handled for the ſpace of a whole year, the *Abbot* ſendeth for him, and demandeth how it fared with him in his *luſtings*, whether they continued in that heat they were before, or no: the young man made *anſwer* to it as to a ſtrange demand; Hier ep. 4. ad Rust.

Papæ!

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Papæ! vix licet vivere, num libeat fornicari? O wonderful! I have ſcarce ability to live, and can I have leiſure to commit, or think of fornication? By this it appeareth, that croſſes hold a mans thoughts upon objects of another kind, and hereby quench thoſe luſtings and inordinate lingrings after ſin, that otherwiſe might provoke us to evill.

4. They *wean us from the world*, and take off the edge of our affections from earthly things; becauſe they are *experiments* to us of thoſe two *lame legs* on which all worldly things ſtand, *uncertainty*, and *inſufficiency*. 1. Of *uncertainty*: For croſſes for the moſt part are privations of ſome outward comforts which we formerly had; ſickneſſes are privations of health, paines of eaſe, loſſes of wealth, credit, friends, and ſuch like; impriſonment of liberty, baniſhment of our Countrey, &c: and therefore they make it appear to us, that health, eaſe, riches, credit, friends, liberty, Countrey, and all outward bleſſings, are (as our Saviour ſtyleth them) *treaſures which may be corrupted with moth*

and

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and canker, or carried away by theeves, subject to *vanity*, or *violence*, *Mat.* 6.19. and *perishing meat*, Joh. 6.27. or, (as *Solomon* resembleth them) meer wilde fowles, which *take their wings and are gone*, if the least occasion be given. 2. Of *insufficiency*. As it is in the body, if one little member be in pain, a man can take no content for the present in any of the other: so it is with outward blessings; if a man suffer but the privation, or diminution of one, all the rest are not able to give him satisfaction. *Haman* had wealth, and friends, and honour in abundance, and yet a poor petty crosse which he received in his reputation (as he thought) by *Mordecai's* unmannerly refusing to make him obeysance, took away the sweetnes and comfort of all his braveries: For thus we read, *Ester* 5.9,10, 11,12. *Haman told them of the glory of his riches, the multitude of his children, and all the honour the King and Queen had done him, &c. yet* (saith he) *all this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate.*

Sup-

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Suppoſe a man have wife and children, goods and poſſeſſions, reputation and friends, and all the contentments that can be imagined; yet if he have a ſtone in his bladder, the gout in his feet, or any other ſharp diſeaſe in his body, none of theſe are able to afford him ſubſtantiall comfort: the ſweetneſſe of them is ſwallowed up in the ſenſe and ſmart of one croſſe. Of this a man afflicted hath experience, as well as of the other; and therefore his affections toward theſe ſhadowes, rather then ſubſtances, doe begin to langniſh, and if he would follow it hard, would wholly die. Now, if afflictions make the world bitter, they muſt needs make God, Chriſt, and Heaven ſweet, and conſequently *indiſpoſe* him to ſin. For moſt of the ſins (as I have formerly ſhewed) which men commit, are committed through our inordinate *love to*, and unreaſonable *eſteeme of* the creature, through our overvaluing of that, and undervaluing of God: and therefore the *Schoolemen* define *ſinne* to be an *averſion from God, and a converſion to the creature*. If therefore

fore we would die in our affections to sinne, and forbear those presumptuous acts which may cost us deare, let us wisely improve our afflictions when God sendeth them, and we shall find them very profitable for this end. Cap. 4.

The last habituall Preservative is, a *rectified understanding*: I mean, a judgement rightly informed, and throughly purged from false and licentious principles. For though he who hath a found judgement in most things, may chance through the temptations of alluring objects and raging lusts to do many things that are evill; yet he whose evill hap it is to have a seduced aud seducing understanding, cannot but do evil, and that with obstinacy and wilfulnesse. 8. *preservative. A rectified understanding.*

Busbequius telleth us, that the *Turks*, when any are visited among them with the pestilence, go freely into their houses, stand by their beds, and wipe their own faces with the clothes which are taken from their sweating bodies: by which means it commeth to passe, that there is usually a very great *mortality* Busbeq. ep. 4. p. 306.

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tality among thē, when any plague happeneth. And the reaſon why they are thus bold and adventurous, is, *A* [a] *perſwaſion* which they have, that *the time and kind of death is inevitably appointed them, and written with Gods finger upon every mans forehead; and that therefore if it be his deſtiny to die, it is in vain to decline it; if otherwiſe, it is but folly to feare it.* And ſo, it is to be feared, that many a man goeth boldly into wicked company, and communicateth with them in many works of darkneſſe, becauſe he is emboldned through ſome pernicious errour that lyeth in his underſtanding.

It is taught for good Divinity among the Papiſts, that [b] *Attrition* by the power of the *Keys* is made *Contrition*, and by conſequence, that ſuch Penitents as come to confeſſion, though void of any ſound humiliation for their ſins, when they have received abſolution, are diſcharged of all their paſt ſins: and as covetouſneſſe maketh their Doctors to preach ſuch doctrine, ſo love of liberty in ſinning maketh the people as ready to believe it. Hence flow many ſinnes in

[a] *Turcat à peſte ſecuros, ſed non tutos, præſtat opinio, quâ mortis tempus & genus unius cujuſque fronti à Deo inſcriptum perſuaſum habent. Si mori fatum ſit, fruſtra declinari; ſin contra, ſtultè metui.*

[b] Concil. Trid. ſeſſ. 14. c. 4. Bell. l. 2. de pœnit. c. 18. in fine.

in their lives: For it is (think they) no more then eat and vomit, *confesse*, and be *shriven*, pay the *old score*, and begin a *new*. It is also said and believed among some of them at least, that it is a meritorious thing to die in the Coat of a *Franciscin*, and a very neer cut to heaven: and from hence many that are of themselves inclinable to licentiousness, take their pleasure freely, intending before they die, to purchase a *Friars Coat*, or to thrust themselves into a *Monastery*, as [c] *Erasmus*, with pretty wipes to the *Friers* for this their Doctrine, intimateth in the last words of his Dialogue. S. *Francis pardon me, Theotimus, who have been so long in so great an error. I did think, that their Coat had been but a coat, and that of it self it had been no better then the coat of a Mariner, or a Cobler, except it had been commended by the sanctity of the men that weare it. But seeing there is such vertue in a Franciscans coat, hereafter I will live more jovially, and will never macerate my self with the feare of hell, the weary work of confession, or the vexation of penance.*

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c Eras. col. exeq. seraphicæ, in fine. -*Propitius sit mihi Franciscus, Theotime, qui hactenus in tanto errore versatus sim. Existimabam illorum vestem, nihil aliud esse quam vestem; nec per se meliorem veste nautæ, aut calcearii, nisi utentis sanctimonia commendaretur.* -*Posthâc ergo vivam suaviùs, nec me macerabo metu inferorum, aut confessionis tædio aut cruciatu pœnitentiæ.*

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It is believed by too many giddy ſpirits among our ſelves, *that our Biſhops have not their calling from God*, and which followeth, *that our Miniſters are not true Miniſters, that our ceremonies are rags of Antichriſt, that we are no true Church, &c.* From this falſe *principle* in their mind, come many great ſins in their *practiſe*: For they call their Mother *Whore*, defame the *hoſt of the living God*, *ſeparate* from their better brethren, as from the tents of *Korah*, and bitterly *revile* thoſe *dignities* whom they ought to have in honour. It is believed by the *Familiſts*, that the ſinnes of Gods children are to be imputed to the *fleſh*; and therefore they freely commit any ſin that they have a mind to, except other things hinder them. They lie, diſſemble, will counterfeit their religion without ſcruple, and conforme themſelves in their behaviours, to the religion of *Papiſts*, *Turks*, *Jewes*, or *Pagans*, if they have occaſion. The like *influence* have the perverted underſtandings of men had at all times upon their *lives*.

The *Jewes* for trifling diſcontent-

ments

ments did put away their wives, be- Cap. 4.
cause they thought, if they went to the *Office*, and took out a bill of divorce against them, they might when they pleased dismisse them. Because they were perswaded that our Saviour was but a deceiver, therefore they crucified him, and persecuted his followers. And because such *Jews* as believed, were yet falsly opiniated, that the Ceremoniall Law was to continue still, and to be observed by the *Christians*; therefore they clamor'd against S. *Paul*, and beat him sorely, for that he taught that all *Mosaicall rites* were to be abolished. How quickly a misperswaded understanding sowreth the life, the Devill knoweth full well: and therefore when he would draw one to him, he laboureth to corrupt his judgement. As the Philistins, when they had got *Samson* into their power, the first thing they did was the putting out of his eyes, *Judg.* 19.16. (they knew that then they could handle him as they listed) so when the *Devill* would have a man to be his drudge, to grind at his Mill, and

Cap.4. be a ſervant to ſin, he endeavoureth to blind him. *The God of this world* (ſaith the Apoſtle) *hath blinded their minds, that the light of the glorious Goſpel of Chriſt ſhould not ſhine to them*, 2 *Cor.*4.4. Thus he dealt with *Eve*, Gen.3. when *Eve* made uſe of her knowledge, and to *Satan* tempting her, objected the *Command of God, God hath ſaid, ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die*, ver.3. the *Devill* laboured to put out *this* principle, and to put in a *falſe* one, *Surely, ye ſhall not die*, (ſaith he to the woman) *ver.*4. *God knoweth that in the day ye eate thereof, your eyes ſhall be opened, and ye ſhall be as Gods knowing good and evill*, ver.5. And this falſe and pernicious principle being once received, ſhe yeilded, as we may ſee, *ver.*6. *When the woman ſaw that the tree was good for food, and pleaſant to the eye, and to be deſired to make one wiſe, ſhe took of the fruit of it, and did eat, and gave her husband, and he did eat*: ſhe took it (ſaith the Text) but when? *when ſhe ſaw that it was to be deſired to make one wiſe*: i.e. when upon the Devills words her

her understanding was mis-perswaded, and she believed that it was so. Cap. 4.

When he would have drawn into sin, him that came to destroy sin, and dissolve the works of the *Devil*, he went this way to work: he told him, that he might throw himself down safely from the pinacle; for *God had given his Angels charge to beare him in their armes, that he should not dash his foot against a stone*, Matt. 4. His intent was, by alledging this Text, to make *Christ* of opinion, that whatsoever he did, *Gods* protection should be ever with him, to preserve him from all harme. And so, one toy or other, he doth put into mens heads, if he can, that doth of its own *genius* countenance and encourage sin, eith erin generall or particular: and then he knoweth he shall have his net over them easily; yea and keep them in it too, when he hath caught them. For the *Pharisees* which did *insanire cum ratione*, doe that which was evill upon grounds of false reasons, were more invincibly shut up under the power of their sinnes, were the then *Publicanes*,

Cap. 4. whoſe *judgements* did condemn their own ill courſes, and their *affections* onely approve them: and therefore our *Saviour Chriſt* beſtowed his paines for the moſt part upon the *Publicans*, as the moſt hopefull; but left the *Phariſees*, as men in a manner deſperate, to die in their ſins.

But what is the reaſon of this power which the underſtanding hath in faſhioning the life? It hath it by vertue of its *office*.

As God hath put the *Sunne* and *Moon* into the firmament, to rule the day and the night: So, hath he put the underſtanding into the ſoul, to govern men in their practiſes, and dictate to them what is to be done or avided. Hence it commeth to paſſe, that if the minde be perverted, and prevaricate in its judgement; the life, which alwaies is ruled by it, more or leſſe, muſt needs be out of frame. Aſtrologers tell us, that when any malignant Planets reigne, then the Aire is corrupted, and mens bodies and minds infected, the one with diſeaſes, the other with ill manners and vices:

vices: Their reason is, because these Planets have power over, and influence upon these sublunary bodies. And Physicians tell us, that when the braine is enfeebled, and swerved from a good constitution, the head and the body are subject to Catarrhs, palsies, epilepsies, apoplexies, frensies, gouts, atrophies, and many diseases more. And why? Because (say they) the braine is *membrum mandans*, a principall and commanding part of the body, and many of the lower entrayles are *sub regimine cerebri*, under the government of the braine. How true these are, I leave it to them who are exercised in those Sciences, to consider; but sure I am that a poysoned and distempered understanding occasioneth many spirituall sicknesses in the life because it hath the over-sight and direction of the life committed to it. *If the blind lead the blind* (saith Christ) *both shall fall into the ditch*, Math. 15.14. If a blind man goe alone, he is like enough to fall into a ditch; but what if he have a guide? if this guide have eyes in his head, the blind Cap. 4.

Cap. 4. man may go ſafely, but if the guide be blind alſo, both will fall into danger, and therefore we uſe to put ſuch as can ſee to lead the blind, according to that of the *Poet*, Οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα. *Ariſt. in Plut.* Beſides other guides, every man hath a guide *within him*, his own *underſtanding*, without which he is a meer blind man: if this his underſtanding be clear and good, he is ſafe, for he hath that which can guide him well; but if this noble faculty be blind alſo, then *alas* for that man; he and his underſtanding both muſt fall into the ditch of many a foul ſinne and miſery. Another thing he ſaith to this purpoſe, *Mat.* 6.22. *The light of the body is the eye; if therefore thine eye be ſingle, thy whole body ſhall be ful of light. But if thine eye be evil, thy whole body ſhall be full of darkneſſe. If therefore the light that is in thee, be darkneſs, how great is that darkneſs?* The words are *intended* for a *ſimilitude*, though the application, which is the latter part of a compariſon, be not expreſſed, (becauſe the application was obvious and eaſie, and every one that heard

heard it, could tell what *Christ* meant by it,) and that which our *Saviour* would teach by it, is, 1. That as the *eye* is the *light* and guide of the body, so is the *understanding* the *light* of the soule. 2. That (as the body followeth the fortune of the eye; if the eye be single, i. clear and good, the whole body is full of light, and every member as well able to do its proper function, as if it had an *eye* in it; but if the eye be evil, corrupted and dimmed by ill humors, or outward accidents, then the whole body is full of darkness, i. every member fumbleth and mistaketh in its operation, and the feet in their going trip and stumble notoriously, because that part which should have light and sight in it, to direct the body, is become dark: so) the life of a man is suitable to his understanding, which is the eye of the soul. If that be single, i. well informed, and purged from licentious principles, clear and good, then the life will be good, the things commanded will be done, things forbidden will be avoided: but if the judgement be evil, Cap. 4.

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a *reprobate* mind, that calleth *evil good*, and *good evil*; then will the life be full of darkneſſe, i. of ſinnes which are the works of darkneſſe If therefore the regenerate man would hold his own, and keep himſelf from preſumptuous impieties; he muſt ſnuffe the *candle*, clear his underſtanding, and cleanſe it from all thoſe *theeves* which make it burn dimly, and preſerve it as free as may be from all falſe and looſe opinions, of which there be too many in the world, and with which he is too apt to be bewitched; being inclined thereto through the requeſt theſe opinions are in among men, toward whom he carrieth a good affection, or of whom he hath a great opinion, or becauſe he hath been catechiſed in them from a child, or for that they are in poſſeſſion, generally believed, and with great applauſe entertained and maintained, as the perpetuity of the ceremoniall law was by the Jewiſh Zelots, or becauſe thoſe fit his humors, and ſerve his turn for ſuch baſe ends as he perhaps propounds to himſelf.

If

If at any time thou heareſt men teach, that *all the ſinnes of Gods children are meere infirmities, Veniall ſins*, or, that *God beholdeth no ſinne in the juſtified*, but looketh upon them alwayes as he looketh upon his Sonne, in whoſe face he beholdeth them, as perſons all fair and pure; or, *that God is the mover and provoker of men to their ſinnes, and ſo the true Author of them*; or, *that all mens actions good & bad are predetermined*, ſo as they can do more good then they do, nor commit fewer ſinnes then they do; or, that God will rouſe him when he falleth into a ſleep of ſinne, and if he belong to his election, drive him home again into a good way, will he, nill he, and make him repent: If (I ſay) thou heareſt any deliver theſe doctrines, (and with great confidence too) as main evangelicall truths, and ſuch as muſt be preached for the comfort of Gods children; *Hæc tu Romane caveto:* thou, who ever thou art, that wouldſt live godly in *Chriſt Jeſus*, avoyd them. For they are ἀυτοκατάκριτα *dogmata*, opinions that carry their condemnation in their forehead. Cap. 4.

Cap. 4. head. A man will eaſily, (if he be not fore-ſtalled with prejudice) at the firſt ſight of them, perceive whence they come, and whither they go, and what they tend to, even to the ſetting open a wide ſluce to all manner of ſinne and profaneneſſe. *If ye be riſen with Chriſt* (ſaith the Apoſtle) τί δογματίζεσθε, *why are ye dogmatized?* Col. 2. 20. as if he ſhould have ſaid, Chriſt hath made you *free men*, be not therefore *ſworn ſervants* to mens humors, be not molded into mens opinions: but (1 *Theſ.* 5.) *Try all things, and then hold faſt that which is good*, and away with all refuſe and baggage ſtuffe, that is good for nothing but to breed bad blood and ſpirits in the ſoul, and to fill the world with preſumptuous inſolencies againſt God. *Muſculus* (ſaith *Melanchthon*) is bold to write that good works are not neceſſary, and others cry out, that man is a meer patient in good and evil actions. They are divelliſh ſpeeches, and where the words of divels are, there is alſo the life of devils. The ſpeech is tart, but true. If therefore any man would not a be devil in life, let him

Melanct. domin c. oculi. p. 187. 8.

be

be none in opinion. These are such *habituall* preservatives as I thought good to pick out of a great many which perhaps a mans discretion may suggest unto him for the restraining and preventing deliberate and wilfull sins. Cap. 4.

I come now briefly to give a touch at some few *actuall* helps, which will be of use for a man to relieve himself by, when he is *under temptation*, and in some great danger of falling into some great sin. And the first of these, is, Actuall preservatives.

Resistance of the first evil motions. For, as the strongest men are first weak children, so are the greatest actuall sins at first, but sinfull motions, either *evaporating* of themselves out of the dunghill of corrupt nature, or *injected* into the mind by that *super-seminator*, the sower of most evil thoughts, the *devil*, or *bred* by the action of the devil upon lust, as the sparkles that fly out of a fire-brand when a man knocketh it. These evil motions, if *stifled* at their first appearing, they die in the *birth*, and do no further mischief. The reason is, because then the conception of lust is prevented, 1. Resistance of the first evil motions.

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vented, or destroyed: there can be no birth where conception goeth not forward, or where there never was a conception going before, nor no actuall sin produced, except it be first conceived, as S. *Austin* hath noted on those words of S. *Iames*, Chap. 1. v. 13. a *Lust, when it hath conceived, bringeth forth sinne, &c. Here* (saith he) *is a birth and a breeder spoken of: the breeder or bringer forth is lust, the birth is sinne; but lust cannot bring forth except it conceive; it conceiveth not except it entice*, i. *obtain the consent of the will to the perpetration of the sinne.* I may adde, it getteth not the consent of the will, except it gain some time to tarrie in the minde, and insinuate it self into the affections. Injections do no harm till they come to be *morosæ delectationes*, pleasing guests whom we intreat to tarry with us, and entertain with delight. *The Prince of this world commeth, and hath nought in me*, saith our Saviour, *Joh.* 14. 30. i. the devil is comming to me, but he speedeth not, because there is nothing in me for a temptation to work upon; he cannot draw

a Aug. l. 5. cont. Iul. c. 5. Partus est concupiscentiæ, partus, occultum; sed concupiscentia non parit nisi conceperit: non concepit, nisi illexerit, i. ad malum perpetrandum voluntatis assensum obtinuerit.

drawn me to sin, because he cannot fasten an evil thought upon me: and so he can do nothing to us neither, except his temptations are entertained by us. Diseases, if they be taken at the first grudging, do perhaps come as they go, and expose us neither to farther trouble or danger; but if they be neglected till they fasten, there is all the mischief. Though flax or towe be never so catching, a spark of fire may fall in and yet not inflame it, if it be espied and taken out suddenly, ere it have time to insinuate its force into the combustible matter. And so, evil motions, if quenched at first kindling, seldome break out into a flame of rebellions. But if we bid evil motions welcome, and parly with them, or please our selves in them (though with no intent to commit the sinne;) lust will *incalescere*, wax hot and conceive, and then the next thing we are like to hear of will be, the *birth* of some foul sinne or other. [a] *Diabolus, &c. The devil is a slippery serpent, against whose head, i. the first suggestion, if thou make not resistance, he will quickly*

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a *Diabolus serpens est lubricus, cujus si capiti, i. primæ suggestioni non resistitur, totus intimas cordis, dū non sentitur, illabitur.* Isidor. l. 3. de summo bon.

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quickly and secretly winde himself into the midst of thy heart. These undiscreet *playings* of bad motions whē they come, are like a boyes playing about a Pits brink, or a Flyes buzzing about a candle, alwayes dangerous. Had *Saul* queched the first sparks of unjust emulations against *David*, they would never have been strong enough to have broken out into those raging flames of madnesse against him, by which, having first devoured the *Lords Priests*, he would have destroyed *David* also; but at last by Gods direction they consumed the *bramble* out of whom they brake, I meane *Saul* himselfe and his bloudy house.

Had *Achan*, when first he saw the *wedge* of gold and the *Babylonish* garment, and was first inticed by the sight of them, against the expresse commandement of the *Lord*, to steale them into his *Tent*, suppressed these motions, he had never stoln them, nor brought the hand of God upon *Israel*, nor ruine upon himself and his family: but he gave way to their first assault, and suffered them

them to have their perfect work upon him, and hence came the sin to its perfection, as we may see *Josh.* 7.21. where he telleth *Joshua* by what degrees he came to finish the sin; *I saw a Babylonish garment, &c. then I coveted them, and took them, and they are hid in my tent.* He fed his eyes with ill objects, and his thoughts with evill motions, (for these must needs be included in his *seeing* them.) And what brought this forth? a *lusting*, a coveting with *consent* and resolution to take them, and then followed the *action*, *I took*. If a woman when she is set upon by a wanton, resist his first embraces, and cry out, she is like enough to hinder his purpose, and save her honesty; * but if she let him tarry and toy and play with her, (though perhaps with no purpose to yield to his main desire) she greatly indangereth her chastity, and will hardly escape unpolluted. So, if when the devil make offers to corrupt us, we resist, we are safe: otherwise, *lust* will work upon the temptation, and the temptation upon lust, and it is odds, if we be not subverted.

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* φεῦγε κακὸν τὸ φίλαμα, τὰ κέλεα φάρμακον ἐν τὶ. Theocrit. *Oscula viris aluit blandum; nam labra venenum instillant animæ: effugie, tutus eris.*

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Let us therefore cruſh this *Cockatrice* in the egge, and ſtop theſe firſt evil motions, by ſome means or other: by calling upon God to rebuke Satan, by putting into our mindes better thoughts, by imploying our ſelves in reading, talking with others, domeſticall or civill affaires, and ſo diverting them (as a man doth his blood by opening a vein in the arme, when his blood ſpins out too freely at the noſe) by ſome good meanes or other, which diſcretion ſhall ſuggeſt. Let us be ſure to ſtop them in the courſe, and do as *Joſeph* did, who ſcorned the motion of his wanton Miſtreſſe to lye with her, as ſoon as ſhe made it, and with all might repelled it. *Happy is he that taketh & daſheth thy little ones againſt the ſtones, O daughter of Babylon*, Pſal. 137. 9. Upon which words S. *Auſtin* asketh the queſtion, [a] *Who are theſe children of Babylon?* and anſwereth, *Naſcentes cupiditates malæ, &c. Evil motions when they begin to ariſe. When luſt begin to ariſe, there is ſome danger, but before it get ſtrength, daſh out the brains of it: but feareſt thou leſt being daſht it will not*

[a] Aug. in Pſal 137. *Quæ ſunt iſti filii Babylonis? naſcentes malæ cupiditates. Quando naſcitur cupiditas, cū periculo eſt; antequā robur accipiat, elide eam. Sed times ne eliſa non moriatur? allide ad petram; petra autē eſt Chriſtus.*

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not die? Dash it against the rock, this rock is Christ. [b] *Vigilandum, &c. We must watch* (saith that devout man) *especially about the beginning of a temptation: because the enemie is easily overcome, if he be not suffered to enter into the doore of our soul but be resisted as soon as he knocketh at the threshold: where one said well, Resist the beginnings. For, first is presented to the mind a single thought, then a wrong imagination possesseth it, then delectation, and consent. And so by little and little the malicious enemie entreth into the whole soul, because he is not thrust back at the beginning.*

2. *Mediate* seriously on such things as may serve actually to *convince* thee of the unfitnesse and *unreasonablenesse* of thy yielding to the sin to which thou art tempted, and of the *mischief* that may come by yielding; when we muster up such thoughts, we levie st ore of good souldiers, which will fight with us

[b] Kempis de Imit. Christi. c. 13. p. 30, 31 *Vigilandū est præcipuè contra initia tentationis, quia tunc facilius hostis vincitur. Si ostium mentis nullatenus intrare sinitur sed extra limen, statim ut pulsaverit, illi obviatur. Unde quidam dixit, Principiis obsta, &c. Nam primò occurrit menti simplex cogitatio, deinde fortis imaginatio, postea delectatio, & motus pravus, & assensus, sicque paulatim ingreditur hostis insidiosus ex toto, dum illi non resistitur in principio.* c. 2. Serious meditation upon dissuading arguments.

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us, and for us, and do us good ſervice while we are under temptation. And by this meanes alone (with Gods grace accompanying) have many ſervants of God held their own, when the devil would have *rifled* them, as *examples* do witneſſe. When *Joſeph* was tempted by the diſhoneſt *intreaties* of his *Miſtreſſe*, by the *opportunity* of the time and place (the houſe being clear,) by the *condition* of the party, his Miſtreſſe, who might have done him a pleaſure, and by the *pleaſingneſſe* of the ſin it ſelf, (eſpecially to the apprehenſion of a young man, as *Joſeph* was) all *ſtrong provocations*; how did he *preſerve* himſelf, but by ſerious *conſiderations* of the greatnes of the ſinne, and the foul ingratitude which he ſhould have been guilty of toward God and his Maſter, had he conſented? as we may ſee *Gen.* 39. 8, 9. *She ſaid lie with me*; there is the temptation: *but he refuſed, and ſaid to his Maſters wife, Behold, my Maſter wotteth not what is with me in the houſe, and he hath committed all that he hath to my hand. There is none greater in this houſe then I; neither hath*

hath he kept any thing back from me but thee, because thou art his wife: how then can I do this great wickednesse and sin against God? Here was his preservative. *David* was tempted to kill *Saul*, whē he had him in a place of advantage: yet he yielded not to the temptation, though it might have been for his ease and safety to have consented, and have killed his implacable enemie. But how did he restrain himself? by an effectuall meditation of *Sauls place*, he was the *King*; and of the unlawfulnesse for a subject to kill his King, though he be a bad one and a bitter and causelesse enemie to him, as may appear by 1 *Sam.* 23.4. *Behold the day* (said Davids men) *of which the Lord said unto thee, Behold, I will deliver thine enemie into thine hand, &c.* This was the *temptation*, ver. 6. *The Lord forbid that I should do this to my master the Lords anointed, to stretch my hand against him, seeing he is the Lords anointed:* Here was his *refusal* to do the sin, & the *means* by which he enabled himself to forbear it. And 1 *Sam.* 26.8,9,10,11. he preserved himself from the same sin by Cap. 4.

Cap. 4. by the same consideration, and another which he backt it with, *The Lord shall smite him, or his day shall come to dye, or he shall descend into battell, and perish.* When *Job* was moved by his wife to curse God and die, he kept himself from that great sin by considering the *equity* of Gods *dealing*, and our submitting to his providence, *Job* 2.10. *Thou speakest like a foolish woman. What? shall we receive good at the hand of God, and shall we not receive evil?* By the same means did the *Prince* of our salvation, and our *Captain Christ* keep himself innocent when the devill tempted him to make the *stones* bread, to cast himself down from the *pinacle*, and to worship him; 1. He wisely considered the *power* of God, that he was able to sustaine his servants by his blessing without bread, & so repelled the first temptation, *ver.*4. Next he thought upon the Devils *insolency*, who, though he ought not to tempt his God, yet he did, and so he staved off that second suggestion, *ver* 7. *Lastly* he considered the strict *command* which God had given to worship him, and him one-

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ly, and ſo conquered the third temptation, *ver.*10. Cap. 4.

By theſe examples, we ſee what a good weapon *meditation* of pertinent arguments againſt ſinne hath been to many of Gods children, and why ſhould it not be as good a weapon of defence for us in the time of our temptation? When therefore we are aſſaulted, let us think of ſome of theſe things: (1) The *end of our creation and redemption*, which was, that we ſhould honour our Creator, and that being delivered from the hands of our enemies, we ſhould no longer ſerve ſinne, but ſhould *ſerve him in holineſſe and true righteouſneſſe all the dayes of our lives.* (2) The *turpitude and baſeneſſe of ſinne*, which is a meere *degeneration* from the ſtate in which we were created, a *privation* of all goodneſſe, and therefore worſe then the *Devill*, who hath in him ſome thing that is good. (3) The *miſchief* which it may bring upon our ſelves, and ours, our body, goods, good name, and ſoul, in this *world*, and in the world to *come*. (4) The *ſcandall and hurt* which it may doe to

Cap. 4. our brethren, for whom Chriſt died, whoſe ſalvation we ought to deſire and promote to the utmoſt of our power, but whoſe deſtruction, by drawing him to ſin through our example, we are likely to procure. (5) The *loving kindneſſes* which we have received from God upon our ſouls and bodies beyond our deſert and expectation, by which God hath obliged us to love and obedience, and by which we ſhould ſtir up our ſelves to flee ſin, which his ſoul hateth. (6) The ſolemn *abrenunciation* of the world, the fleſh, and the Devill, and that voluntary *obligation* which we did impoſe upon our ſelves in our baptiſm before the faces of men and Angels. Theſe and the like thoughts well entertained, would certainly much conduce to the prevention of ſinne, when it is approaching: and therefore in our need let us be carefull to enter into them.

3. *Asking Counſel.* Laſtly, if theſe helps will not hold us in, let us goe to *Counſell*, (as we uſe to ſpeak) repaire to the learned *Paſtors* of the Church, to whom God hath committed

mitted the oversight of mens souls; to our *own*, rather then to any, if there be in them but a *mediocrity* of sufficiency; otherwise to any able and faithfull Ministers whom we shall think to make choice of; and to them lay open our spirituall state, our strong *inclinations* to such particular sins, and the violence of *occasions* and temptations urging us unto them, craving their direction and help for our preservation. Cap. 4.

If a man have a disposition to some dangerous disease, he will not think it enough to use such preservatives as his own discretion may help him with, but will have recourse to some able and skilfull *Physician*, who seeth more into the state of their Patients body, then himself can, and better knoweth what things are fit to be used for prevention of the disease which is feared. If we would take but the like care for our souls, we would prevent many a sin, that through neglect of this in part, over-mastereth us.

If we take this course in the time of our danger, we procure a double benefit by it: First,

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Firſt, the benefit of a Miniſters *prayers:* He will when he heareth thy condition, and thy proneneſſe to be overthrown by ſome foule temptation, pray to God for thee to rebuke Satan, and to ſtrengthen thee in the combat: and this will greatly conduce to thy *victory* over the *ſuggeſtion.* For, if the prayer of a *private* good man be available with God, much more of an *Elder*, as S. *Iames* calleth the Miniſter. *If any be ſick among you* (ſaith he) *let him call for the Elders of the Church, and let them pray over him, anointing him with oyle in the Name of the Lord: and the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſinnes, they ſhall be forgiven him*, Jam. 5. 14,15. The *duty* in this place injoyned, is, that when a man is ſick, he ſhould call for the Elders of the Church to pray for him: The *benefits* mentioned for the commendation of the duty, are two. The one *corporall*, *recovery* of health, by the help of their prayers the ſick man ſhould recover, (if for other reaſons God ſhould not think fit to take away

away his life) The other is a *spirituall* benefit, *remission* of sins; if he have committed sins, they shall be forgiven him. If now the faithfull prayers of a Minister be of efficacy to obtain *recovery* of health, and *remission* of sins for a sick man, why should not we judge them to be of the like force for the *relieving* of the tempted, and the prevention of sinne? And if sick men should for these reasons send for the Elders of the Church to pray for them, why should not tempted persons desire and be glad of their prayers, for their confirmation and setling, when they are shaken and buffeted by the Devill? When one Christian prayeth for another, he doth it *ex charitate*, out of charity; when the Minister prayeth for his people, he doth it *ex officio*, of duty. Now to this ministeriall act injoyned him to use when occasion serveth (as to all other acts proper to his calling) is annexed a more speciall blessing, then to the same act performed by others out of meer Christian charity. Cap. 4.

Secondly, by repairing to them, we may

Cap. 4. may have the help and aid of their *Counſels*, which are far more available for us in ſuch caſes ordinarily, then our own can be: For they are more able to give us counſell, then we are to be our own adviſers and doubtleſſe they will be more faithful and impartiall in their directions, then we would be to our ſelves.

1. They are more *Able* to counſell us, *God hath given them the tongue of the learned, that they ſhould know him to ſpeak a word* (of comfort or counſel) *in ſeaſon, to him that is weary*, Eſay 50.4. It is their office to *ſtrengthen the diſeaſed* ſheep of Chriſt, *to heale that which is ſick, to bind up that which is broken, &c. Ezek.* 34.4. therefore it is to be preſumed, that God, who hath called them to this work, hath fitted them for it. For as he is *author oneris*, the author of that burden which lieth on the ſhoulders of his Miniſters; ſo he will be ever *adjutor operis*, an aſſiſter to them in their work, and a furniſher of them with abilities in ſome degree to mannage it. He hath that *Reading* which private men for the moſt

most part want: for whereas other mens times are taken up with civill imployments, his calling is to be searching the Scriptures, and acquainting himselfe with the methods of Satan, the meanes how to resist him, and other spiritual matters which may enable him to be a Physician for mens soules. Besides, he hath been *exercised* in cases of conscience, (if people, as usually they are, be not in the fault) and hath that *experience* in matters that concern the soule, which other men have not: and therefore in all likelyhood they will be more able counsellors to us, then we can be to our selves. Cap. 4.

2. They are like to prove more *faithfull* too, then we will be to our selves: for as men are usually too kind Surgeons and Physicians, so they are too *tender* Divines to themselves. If a man be to physick himself, if he be not a wise man indeed, he will deale too gently with his owne body; and a wounded man would lay too milde a plaister on his owne sore; and, if we be to direct our selves in such cases, selfe-

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ſelfe-love will make us to apply more gentle preſervatives, then perhaps our danger and neceſſity will permit. In every reſpect, true is that ſpeech of *Seneca*, *peſsimus ſui quiſque magiſter*, *every man is a bad maſter and tutor to himſelf.* a *There is nothing more eaſie then for a man to deceive himſelf, becauſe every man is a favourable judge to himſelf, and what he findeth to be pleaſant, he judgeth profitable*, ſaith S. *Baſil.* But miniſters will proceed in their counſels to us according to the *exigence* of our conditions: If *mildneſſe* be beſt for our preſervation, they will have their *Manna*, and their *Oyle* for us; if harſher and ſeverer be requiſite, with the good *Samaritan* they will poure in *Vinegar* and *Wine*. Other men will not favour us, as we wil favour our ſelves; and therefore they will doe us the more good: for nothing undoeth men in ſuch caſes more then fooliſh and cruell pity. But admit, that thou art able to give thy ſelf as good counſell in thy danger, as any Miniſter can, (which yet is not to be admitted:) yet, as *Solomon* ſaith, *Eccleſ.* 4. 9. *Two are better*

a Baſ. in Conſt. c. 21. *Nihil eſt facilius quã ſeipſũ fallere, quia quiſq; ſibi ipſi benevolus eſt judex, & quæ ſuã ſua, utilia eſſe judicat.*

ter then one: for, if they fall the one will lift up his fellow, &c. When a man slippeth and is ready to fall by one foots sliding or tripping, with the other he many times recovereth himself and escapeth a fall: and so, when a man is ready of himself to fall into sin, by the help of a friends advise he may avoid it. A cock-boat if it be *alone* on the Sea, it is readyer to be overwhelmed, then if it be tied to a ship: and so, a man if he be alone in time of temptation, is nearer to an overthrow, then if he be joyned to some other faithfull friend and companion. Cap. 4.

Thou therefore that wouldest recover thy self when thou art falling, open thy breast to thy faithfull Pastor, that he may direct and preserve thee. *Three* things usually hinder men from this course.

1. *Self-conceitedness*: They think themselves as able to help themselves at a pinch, as any Minister is: And why do they not think themselves as able to physick their bodies, when diseases are approching? or defend their estates, when

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when the title is queſtioned? Surely, either men think that they are born with Divinity in their mouthes, or that the ſoul may be kept with more eaſe, then *goods*, or *life*: but this pride uſually goeth before a fall. 2. *Miſconceitedneſſe*: They are of *Naamans* temper (perhaps) who thought the rivers of *Damaſcus*, *Abana*, and *Parphar*, of as great a vertue to cure his leproſie as *Jordan* or any waters of *Judah* were; and therefore he *ſcorned* to go thither when he was firſt adviſed to it, to waſh his body: too many contemn all Miniſteriall *Acts* and *Abilities*, as if there were nothing in them. 3. *Modeſty*: This hindred many (as *Tertullian* hath noted) from a *publique* acknowledgement of their ſinnes, and conſequently, exceedingly indangered their ſoules. And therefore the *Father* compareth ſuch perſons to men, *who having diſeaſes in their ſecret parts which they are loth to diſcover, periſh through their modeſty*; and exhorteth men to caſt away that noxious and unſeaſonable baſhfulneſſe. *Sedulius* in his verſes uſeth the like com-

a Tert. l. de pœn c. 9. *Aut ii qui eũ in partibus verecundi oribus corporis habent morbũ conſcient ã medicorum vitant, erubeſcentia ſua pereunt.*

b Sedul. l. 3. paſch. *Utere pice tua, magna eſt medicina fateri, quod nocet abſcondi; quoniam ſua vulnera nutrit, qui tegit, & plagam trepidit nudare medenti.*

compariſon and exhortation; *Doe that* (ſaith he) *which will be for thy peace; it is good phyſick for thee to confeſſe that, which to conceale would be hurtfull: becauſe he that hideth his wounds, and is afraid to diſcover them to the Phyſician, doth maintaine and augment them.* He ſpeaketh indeed of the *confeßion* of *ſins*, but it may well be applied to the acknowledgement of *temptations*. For if it be uſefull for the comfort of him that is *fallen*, to confeſſe his faults: it cannot but be for the ſafety of him that is *fallen*, to acquaint ſome ſpirituall Father with his temptations. And therefore, laying aſide all pride, ſiniſter conceits of this good help, and peeviſh *modeſtie*, let every one that hath any ſecret corruption hanging upon him, which is likely to break out into ſome open rebellion, reveale his caſe to his faithfull Paſtor, and intreat the help of his prayers and advice: and ſo, he may be eſtabliſhed, and may reap more benefit by him in one *houre*, then perhaps in hearing him preach a whole *yeare* together. *There is a double leproſie in the heart* ſaith St. Cap. 4.

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c Bern. ser. 3. de resurr. *In corde est duplex lepra, propria voluntas, & proprium consilium; cesset voluntas propria, & non erit infernus.*

c *Bernard*) *self-will, and self-counsell: lay down self-will, and there will be no hell.* His meaning is, that the cause why so many goe to hell, is, because they will be ruled by none but themselves, they will haue their own wills, whatsoever it cost them. Deny thy selfe therefore, and beg the advise and aid of others that can counsell thee, whosoever thou art, that by temptations and violent affections art in danger to fall: and it will preserve thee from the first fall, a downfall into *sin*, and from the next and worst fall, a fall into *Hell*, which without repentance followeth the other.

And so I have done with the fourth generall part, the Antidotes, by which *presumptuous* sins may be prevented.

CHAP.

Chap. V.

The recovery of the Regenerate man faln into preſumptuous ſins, is poſſible.

But, what if the *Prodigall* hath ſpent his portion, and is become a beggar? What if he that was *alive*, is now in a manner become *dead?* and he that did *flouriſh* in *grace*, and abundance of ſpirituall conſolations, is now withered, and for his ſinne puniſhed with inward *deſertions?* Is there no balme in *Gilead* to recover this man? no hope in Iſrael for ſuch an one? muſt he lie down in everlaſting ſorrow, and beare the wrath of the Lord for ever, becauſe he hath ſinned againſt him? Is the wound of this mans ſoul incurable, or may it be bound up? Without doubt this perſon may be healed; the man thus faln may riſe again: he is in the valley of *Achor* (as the Prophet ſpeaketh) i.e. a *hopeleſſe*, and a *helpleſſe* caſe, one would think, (as *Achan* was, when he was brought by Gods appointment and *Ioſhua*'s, into that *valley* to be

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put to death) yet *in this valley of Achor, God openeth a door of hope*, Hos. 2. 15. that poore sinners aspiring after his grace may live, and recover all their former losses. As God appointed a *Whale* to receive *Jonas* into his belly, when he was cast over-board, and to bring him safe to land againe: so hath he provided repentance for the restitution of sinfull men, who to follow their pleasures, or to look after profits, have forsaken the ship of a good conscience: which Saint *Hierom* therefore calleth, *secundam post naufragium tabulam*, the *second plank after shipwrack*. A *plank* he calleth it, because it is a means to save the lives of lapsed men, who otherwise would have perished in their sins: and the *second plank*; for, the *first* is *Baptism*, or regeneration, *Ubi deponitur vetus homo, & induitur novus*, by which the old man is put off, and the new man is put on; and the *second* is *repentance*, because, by that we rise againe after a fall, *dum vetustas reversa repellitur, & novitas perdita resumitur*, while the oldnesse returned upon us, is repelled, and the newnesse lost, is resumed.

Hier. in Esay 3. 9.

Of

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Of this *poſsibility* of a regenerate mans *recovery*, and the *meanes* of it, I am now to ſay ſomewhat for the concluſion of this diſcourſe; for it is the laſt generall part which I propounded to my ſelf to ſpeak of. And that which I meane to ſay concerning this point, ſhall fall into theſe *two concluſions*.

1. That it is *poſsible for regenerate men to repent after they are fallen into preſumptuous ſins.*

2. *That if they doe repent, they recover Gods favour againe, and the bleſsed fruits of it.*

Firſt, *it is poſsible* for men Regenerate fallen into ſin, to come to repentance.

The truth of this appeareth by two things: 1. by *examples*: 2. by *exhortations* given to ſuch to repent.

1. By *examples*. *David* was a regenerate man, after his great preſumptions of adultery and murther he repented, 2 *Sam.*12.13. *And David ſaid, I have ſinned againſt the Lord. Solomon* (though ſome queſtion his repentance and ſalvation) is *generally* believed to have repented him of his idolatry, and other

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vanities, and by his *Book* of *Ecclesiastes* to have testified his repentance to all the world. Saint *Peter*, after he had denied his Lord, repented, for the Text saith, *He went out and wept bitterly*, Mat. 26.75.

Euseb. Eccl. hist. l. 3. c. 2. Græc. 23. ex Iren. l. 2. c. 39.

Eusebius out of *Clemens*, tells us of a *young man* who having fallen from God into desperate wickedness, was again brought to repentance. The story in brief is this. St. *John* while he was in the Countries about *Ephesus*, consecrating Bishops, and setting Churches in order, spieth a young man, and for his amiable looks, and zealous affections loveth him, and commits him to the care and custody of the *chief Bishop*. This *young man* after a while *fell away* to riotous courses, to robbery and murther; in which he was so hardened, that he became a *Captain* of theeves. The Bishop lamenting his fall, giveth St. *John* notice of it. He commeth with speed, seeketh the *lost sheep*, findeth him among his fellows, calleth upon him to repent, and by many moving and melting perswasions accompanied with compassionate

nate teares, prevaileth with him, and bringeth him to repentance, and presenteth him (saith the Story) to the Church of God again, *as a great example of true repentance, a great triall of the new birth, and a single token of the visible resurrection.* To these examples I may referre the Parable of the *Prodigall sonne*, who after he had lived riotously, and wasted his portion upon whores, being driven to great misery, confessed his sin, humbled himself to his Father, and repented. These examples shew, that men regenerate after relapses into sin have repented: and therefore it is certain that they may repent. Cap. 5.

2. It appeares by those *exhortations* and calls to repentance which God affordeth them. We read that *God* sent *Nathan* to *David* to exhort him to repentance, 2 *Sam.* 12. that *Christ* looked back on *Peter*, after he had denied him, *Luke* 22.61. which was a secret *check* to him for his ingratitude, and a dumb (yet powerfull) excitation of him to repentance. After that *God* had pleaded with his people *Israel*, and convinced them

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of their ill cariage toward him. *Ier.* 2. he, earneſtly exhorted them to repentance Jer. 3. *Thou haſt played the harlot with many Lovers, yet return again to me:* ſaith the Lord, *ver.* 1. *Go and proclaim theſe words toward the North, and ſay, Return thou back-ſliding Iſrael, ſaith the Lord, & I will not cauſe mine anger to fall upon you; for I am mercifull,* ver. 12. *Turn O back-ſliding children: for I am married unto you,* ver. 14. *Return ye back-ſliding children, and I will heal your back-ſlidings.* I might inſtance in a great many ſuch places more, but theſe are enough to let us ſee how heartily God called to repentance ſuch children of his as were relapſed; and therefore they may repent: for elſe it will follow, that Gods exhortations of men to repentance, are but ſimulations, and deluſions of miſerable men, which muſt by no meanes be imagined.

This poſſibility of their repenting ſtandeth on two *grounds*, 1. On the *preſence* of Gods enabling Grace. 2. On their *ability* to improve and make uſe of it.

1. Gods

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1. Gods grace is alwayes *preſent* with the regenerate after their falls, to make them able to riſe again. There be ſome that ſay, (and they not a few, nor of the meaner ſort of learned men) that Grace ſufficient to bring men to repentance and ſalvation, is denyed to no man living, eſpecially to none that live in the Church, becauſe elſe it would follow, (1.) That ſome men doe periſh for *want* of *mercie*, and ability to come to ſalvation, a conceit unworthy of the goodneſſe and clemencie of *God, Who would have no man to periſh, but all to come to repentance*, 2 *Pet.*3.9. (2.) It would follow, that men while they live upon earth, are in the *ſtate of devils* and damned ſpirits in hell, locked up under an impoſſibility of being ſaved: which to ſay, is to confound *viam & terminum*, the *way* and the *wayes end*: for this life hath been alwayes counted the *way* to mens laſt ends, and heaven and hell the *ends* to which this way leadeth: and the difference between the *way* and the *end* is, that the *way* is *alterable*, but the *end* is not. (3.) It would follow, that

God

Cap. 5. *God* is the *Author* of many sins, even of all such as are committed for want of Grace to avoid them; which to believe of God, is the greatest blasphemy that can be imagined. But howsoever this assertion is accounted of, it will be denyed by none, that to the *Regenerate*, when they are faln, *God* is ever present with his grace, to awaken them out of their heavy slumber, and to bring them home again.

The scope of our *Saviour* in the Parable of the woman, *Who having lost one piece of silver among ten, lighteth the candle, sweepeth the house, and diligently seeketh till she findeth; and of the shepherd, who having an hundred sheep, and losing one of them, goeth after that which is lost, untill he find it, Luk.* 15.4,8. is, to shew, that *God* is very forward to use all good means for the finding out, and bringing home again of his lost and lapsed children. This his readinesse to restore them, he also signifieth *Rev.* 3. 20. *Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and*

and he with me. This *knocking* is nothing but his invitation and excitation of poor ſinners to repentance; and this *entring* and *ſupping*, is, his repoſſeſſion of their ſouls when they doe repent (if they be ſuch as are faln) and the communication of his lovingkindneſſes to them again. The ground of this may be, the *unchangeableneſſe* of his love, and the conſtant good affection which *God* hath to the ſalvation of poor men, even ſuch as have provoked him by their unkindneſſes, & inſolencies, that become not that ſpirituall contract that was made between God and their ſouls. The Apoſtle declareth the poſſibility of the *Jews* reſtauration by this argument, *Rom.* 11. 29. *For the gifts and callings of God are without repentance:* as if he had ſaid, Though God have caſt them off for their ſins, yet he will receive them into favour again if they return: yea, and uſe means for the effecting of their return, becauſe his calling is unchangeable: he is determined immutably to call back-ſliders as well as others to repentance. Cap. 5.

The

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The *second ground* on which this possibility of their repenting standeth, is, their *ability* to make use of Gods grace offered and exhibited to them. Though men, before conversion, be reputed by many, *meer patients* to the work, such as have no *active* power either of resisting or yet of assenting to Gods grace, and consequently of determining the conversion, (as they illustrate by *wax*, which hath only a *passive* power of receiving the print of the seal; & by clay, wch conferreth nothing to the fashioning of it self, but onely a *possibility* of *receiving* that form which the Potter shall think fit to put upon it) yet men *once* converted, though relapsed, have (in the judgment of those men) an *active* power to make use of Gods grace when it is given and are *co-workers* with him in all the works of repentance, and new obedience which they do performe. And therefore the Divines of great Britain in their *suffrage*, after they have said, that a man carrieth himself to the work of regeneration in a meer passive manner; they conclude, *that when a man is once*

Suffr. Brit. art. 3 & 4. thes. 1.

once converted, and the will changed, then acta à Deo, agit & ipsa, Being acted by God it acteth too, Convertendo se ad Deum, & credendo, &c. By converting it self unto God, and believing. If there be such a power in men regenerate (though faln into sin) to work with God, and make use of his grace, then it must needs be granted, that there is in them a possibility of repenting after their falls. And this is all that I mean to say to this point, though I might be very large in it. Cap. 5.

The second conclusion is, that the regenerate when they do truly repent of their wilfull and presumptuous sinnes, do recover their losings, and are received into favour again. This point in former ages was not *without all controversie*, but (though asserted by the most) was denied by some, and seemeth to be limited by others.

First, it was denied by *Novatus*, and his followers, who for their pride and imaginary purity, were called by Writers, *Catharists*, in English *Puritans*. These men affirmed, that those that fell after *Baptisme*, could not be restored by repentance,

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pentance, and saved, as we may see in *Epiphanius*, where he saith, That *Novatus* would not receive such into the Church again, and that he taught up and down, *Nullam esse spem salutis talibus, &c. That there was no hope of salvation for such.* And *Eusebius* telleth us that he taught, *there was no hope of salvation for them that fell in the time of persecution; though they performed all things that appertain to true conversion, and a right profession of the faith.* This was their uncharitable *opinion.* And yet some to blanch it, have thought and said, that these *Novatians* did not simply deny salvation to such, but the *peace* of the Church only, and the participation of Holy mysteries. For so saith *Socrates* speaking of them in one place. *Novatus* (saith he) *wrote an Epistle to the Churches, that they should not receive such as had fallen to the Holy mysteries, but exhort them to repentance, referring their remission to God, who is of power and authority sufficient to remit sinne.* In another place of that book, relating a discourse between *Constantine* the Emperor, and *Aecsius* a *Novatian* Bi-

Epiph. adv. hær. l. 2. hær. 39. or 59.

Euſ. Eccl. hiſt. l. 6. c. 42. græc. 43.

Socra. eccl hiſt. l. 1. c. 7. or 10.

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Bishop, he bringeth in *Acesius* defending the *Novatian* opinion by an ancient *Canon* of the Church, which he saith was to this effect: *That such as after Baptism through frailty of the flesh had fallen into that kinde of sinne, which the Scripture calleth a sin unto death, should not be partakers of holy Mysteries, but exhorted to repentance: and that they should wait for the remission of sinnes, to proceed, not of the Priests, but of God himself (immediately) who both can, and is of power sufficient to remit sinne.* This is the judgement also of *Petavius* in his notes on *Epiphanius*, concerning the opinion of these *Catharists*. So thought* *Erasmus* also of the Novatian heresie. I do not think (saith he) that they judged those excluded from Heaven, whom they removed from the Church; but the remedy of repentance which milder spirits permit to be but temporary, they would have perpetuall; deeming it a good way to keep the rest of the flock in obedience.

But surely their opinion was not thus *favourable*, but they held false men to be

* *Neq; enim hos (opinor) judicabant excludendos à regno cœlorũ quod submoverunt à foribus ecclesiæ, quas frequenter ingrediuntur isti quos Deus secludit à sua consortio: sed pœnitentiæ remedium, quod alii leniores temporarium esse patiebantur illi volebant esse perpetuum; idq; putabant conducere ad continendũ in officio reliquum gregem.* Eras. l. 17. ep. ad Nic. Buscid. ducens Petav. animadvers. ad hær. 59. Novat.

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be simply excluded from the hope of salvation. Else, why should they have debarred them from the ordinances of God, and the society of the faithfull, which are the ordinary means of repentance and salvation? And why, (for that was their maine heresie *) should they have denied that the Church hath power to receive them into her communion againe? What doe these things argue, but that they thought them to be men altogether given up to *Satan*, and utterly shut out of the Kingdome of Heaven? for had they judged them saveable by repentance, they durst not have thrust them for ever out of the Church, and denied the Church all power to have received them in again upon their true submission. Besides (*peccata ad mortem*) sins unto death, was the style which they usually gave to sins committed willingly after baptism: so *Acesius* a *Novatian* Bishop, (relating the opinion of *Novatus* to *Constantine* the Great,) and so *Asclepiades* (another Bishop of that sect in his conference with, *Atticus* Bishop of *Constantinople* about

* Petavius Ibid. Niceph. hist. l eccl. 10. .8.c. Petav. animadverf. ad hær. 59 Novat.

Socrat. eccl hist. l. 1. c. 4.

about his opinion,) call them. And they did not call them ſo in that ſenſe that we do call preſumptuous ſins, (ſins unto death) in reſpect of their merit, or of their certain event, if repentance prevent it not. 2. But ſimply and abſolutely, as bringing death and damnation inevitably on ſuch as were guilty of them after baptiſm. For they took this name, and grounded this hereſie on that text of S. *John*, where he mentions a ſin to death, and forbids all praying for ſuch as had committed it. Sins therefore after Baptiſm they held to be thoſe ſins which the Apoſtle affirms to be ſo deadly and deſtructive to the offenders, as that no prayers of the Church in their behalf could obtain their pardon, or prevent their eternall ruine. And as for *Socrates*, there is no heed to be given to him in this relation, (though otherwiſe a faithfull *Hiſtorian*) becauſe he was a *Novatian*, and would therefore ſpeak as favourably of his *own* opinion as he could. For it was *hatefull* to moſt of the Churches in thoſe times, and therefore the *Novatians* to comply

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V. d. Nicephor. eccl. hiſt. l. 14. c. 24.

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in some measure with the times, were content to mollifie in words the rigour of their opinion, and to say, That they excluded them not simply from salvation, but denied them onely the peace of the Church.

Secondly, this doctrine of the Saints recovery of the favour of *God*, and their salvation, by repentance, seemeth to be *limited* by others, to the first, or second fall at most. So [a] *Tertullian* seemeth to say, *God hath appointed for those that are fallen the second repentance to open the door of mercy to them when they knock; but the second repentance onely, and no more, for the third is fruitlesse.* And [b] *Origen* saith thus, *In the grosser faults place is granted to repentance, once onely, or very rarely; but these common offences which we daily runne into, are daily expiable by repentance.* But these places are to be understood of that *Publique Repentance* which was imposed by the Church on the grosser sort of offenders; and the meaning of those *Authors* was onely this;

a Tert. l. de pœnit. *Collocavit in vestigio pœnitentiæ secundam, quæ pulsantibus patefaciat: sed jam semel, quia jam secundo; sed amplius nihil quia proximè frustra.*

b Orig. hom. 5 in Lev. c 15. *In gravioribus criminibus semel tantùm, vel rarò pœnitentiæ cœditur locus; istâ verò communia, quæ frequenter incurrimus, semper pœnitentiam recipiunt, & sine intermissione remittuntur.*

this, that they that had committed (not any mortall ſinne, but) ſuch as were counted and called, *Capitalia* capitall offences, that is, idolatry and apoſtaſie, ſhould not be received into the Church by a *Publique Repentance* and reconciliation above *once*. That this was the meaning, it appeareth by a paſſage or two in St. *Auſtin*, *So farre* (ſaith he) *doth the wickednesſe of men ſometime proceed, that after they have repented, and taken the Communion as a ſigne of their reconciliation to the Church, they break out into as great or greater ſinnes then they formerly committed: and though to theſe men there was granted in the Church no place for ſubmiſſion and repentance, yet God doth not forget his patience toward them.* In the ſame *Epiſtle* he ſpeaketh to the ſame purpoſe, thus. b *Although it be wholſomly and warily looked unto, that ſuch a man ſhall have liberty granted him by the Ch.* Cap. 5.

a *In tantum autem hominũ aliquando iniquitas progreditur, ut etiam poſt actam pœnitentiam, poſt aliarum reconciliationem, vel ſimilia, vel graviora committant, &c. & quamvis illis in eccleſiâ locus humilimæ pœnitentiæ non concedebatur, Deus tamen ſuper eos ſuæ pœnitentiæ non obliviſcitur*, Aug. ep. 54. b Ib. *Quamvis ergo cautè ſalubriterque proviſum ſit, ut locus humillimæ illius pœnitentiæ ſemel in eccleſiâ concedatur, nè medicina vilis eſſet ægrotis, quæ tanto magis ſalubris eſt, quanto minus contemptibilis fuerit. Quis tamen audeat dicere, quare huic homini iterum parcis?*

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but once to make his repentance, lest the medicine should be lightly esteemed by the sick, which is so much the more effectuall, by how much the lesse it is contemptible: yet who dareth say, Why dost thou again favour and spare this man, &c. Now then, if this were the meaning of those Authors who seemed to give way but onely to a *second Repentance*, that they that committed Idolatry should never above *once* be *publiquely* reconciled to the Church by penance publiquely performed: it remaineth, that there was no opinion that crossed the possibility of the Saints *Restitution* to grace after their relapses by repentance, but the *Novatian* Heresie only. Which Heresie was resisted at the very first broaching of it, and a condemned in two *African* Councils, and in a Synod at *Rome* under *Cornelius* consisting of about 60. *Bishops*, and a great many Priests and Deacons; and the maintainers of it were excommunicated, because it was a proud unnaturall opinion, and repugnant to brotherly love. And *Nicephorus* tells us, that in opposition to it, the Bishops of that time following the Ecclesiasticall Canon,

Cyp. Epist. 41.

a Eus. eccl. hist. l. 6. c. 42.

Niceph. eccl. hist. l. 12. c. 28.

Canon, appointed in every Church a Penitentiary (a Prieſt to heare the confeſſions of Penitents) that from him, as many as ſinning after Baptiſme did confeſſe their faults, might receive Abſolution, and be reſtored to the Church again; albeit that courſe began to ceaſe after a while in the Greek Churches, by occaſion of a wrong which was offered to a Gentlewoman, by a Deacon of the Church of *Conſtantinople*, in her chaſtity, while ſhe remained in the Church to finiſh her penitential exerciſes. Divers alſo of the [b] *Fathers* have written bookes againſt it, as may be ſeen in their works, and have by many arguments proved, *That the regenerate by repentance for their ſins are reſtored.* Cap. 5.

[b] Tert. l. de pœn. Cyp. ep. ad Antonian. gr. Novat. & l. de lapſ. & ad Novat. Gre. Nyſſ. or. de pœn it. Baſ. ſer. de pœn. &c.

And among later Churches, our deareſt *Mother*, the Church of *England*, hath in her Articles of Religion concluded againſt it, in theſe words. [c] *Not every deadly ſin willingly committed, after Baptiſme, is ſin againſt the holy Ghoſt, & unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fal into ſinne after Baptiſme. After we have*

[c] Artic. 16.

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received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be condemned, which say, They can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

Therefore I may pitch it for a *firme* conclusion, that the *Regenerate* after their falls into sins of presumption, may by the grace of repentance be *restored* into Gods favour againe. And I prove it by these reasons that follow.

1. By those *Examples* which Gods word affordeth us of men *Regenerate*, who by *Repentance* obtained *remission*. *David* after his great sins repented, and repenting was pardoned, as we may see 2 *Sam.* 12. 13. *And Nathan said unto David, The Lord hath put away thy sin: thou shalt not die.* *Peter* also was received to mercy after he had repented, and was dignified by his Lord whom he had denied, (though with a secret *check*,) with the over-sight of his Sheep and Lambs, *Iohn* 21. 15, 16, 17. S. *Paul* commandeth the *Corinthians* to receive into their com-

communion againe the inceſtuous perſon whom they had delivered unto Satan, and to comfort him, after that he had afflicted himſelf with hearty ſorrow for his ſin, and repented, 2 *Cor.* 2, 6, 7, 8. by which he intimateth his reſtitution into Gods favour again; for elſe he would never have judged him fit to have entred and been entertained into the Church. The Parable of the *Prodigall*, who returning, was embraced by his Father, and welcommed home with great joy, carrieth with it the ſtrength of many examples. For who is this *Prodigall* returning, but the children of God repenting of their ſins? And who is this *Father*, but *God*, (who is a more tender Father to his children, then any earthly father can be? for *tam pater nemo, tam pius nemo*, ſo good a Father as God is no man. What meaneth this Fathers embracing of his loſt Sonne returning, but Gods receiving of his bad children, when they leave their ſins and come home?

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Luke 15.

2. It may be proved by thoſe *places* of Scripture, wherein *back-ſliders* are

Cap. 5. called to repentance with a promise to forgive them, if they repent. *Jer.* 3.12, 14,22. *Return O back-sliding Israel, and I will heal your rebellions, &c.* But because he would have them know that they were exceedingly bound to him for vouchsafing to receive them after their apostasie, he telleth them, that none of them all would doe so by their wives; they would never receive them into their favour againe after adultery, though they should submit. *ver.*1. *If a man have put away his wife, and she become another mans, shall he returne to her againe? yet returne to me.* The like exhortation there is *Hos.*14.1,2,3.4. *O Israel, returne to the Lord thy God: for thou hast fallen by thine iniquity, &c. Cui bono,* to what purpose? that the Prophet sheweth, *ver.*4. *I will heale their backsliding, I will love them freely; for mine anger is turned away.* These exhortations and promises are given *determinately* to Gods children *back-sliding*, and therefore they prove the point. And so doe all such exhortations and their annexed promises as are made *indefinitely* to such as

as will be converted: (among which that in *Ezek.*18.30,31. is a *famous* one) for who may dare to restrain them to some sorts of sinners, when God hath extended them to all? Cap. 5.

3. All those places of Scripture, wherein *repentance* and *remission* of sins (like a paire of twins that are born together, and die together) are connexed, doe likewise shew it. *Luk.*24.47. *Christ* telleth his *Disciples*, that it is the will of his Father, that *repentance and remission of sinnes*, (as the condition and the benefit) *should be preached in his Name among all Nations.* Act.2.28. when S. *Peters* hearers asked him, *What they should doe to be saved*, he answered, *Repent and be baptized every one of you for the remission of sins.* And *Act.*3.19. *Repent therefore and be converted, that your sins may be blotted out, when the day of refreshing shall come, &c.* In both these places S. *Peter* coupleth repentance and forgivenesse; and so coupleth them, that he plainly maketh *Repentance* to be the *cause*, and *Remission* the constant *effect* that followeth it, *Repent that, &c.*

Acts

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Acts 5.31. *Him hath God exalted with his right hand to be a Prince and a Saviour to give repentance to Israel, and remission of sinnes.*

4. It appeares by *the joy in Heaven for one sinner that repenteth*, Luk.15.10. *Likewise, I say unto you, that there is joy in the presence of the Angels of God for one sinner that repenteth.* To what purpose should these blessed Spirits rejoyce in the conversion of sinners, if their conversion be unprofitable? for it is the salvation of poore sinners, obtained by their repentance, that maketh the Angels rejoyce.

5. It may be proved by the state and *condition* of the *Saints* in this life; in respect of *inherent* corruptions, and *outward* temptations, there is in them (as I have shewed) not onely a possibility, but a *proclivity of committing grosse sinnes: and if repentance were not of force to restore them, and *set* them in *joynt* againe (as S.*Paul* phraseth it, *Gal.* 6.1.) few or none of them could be saved. This is S.*Basils* argument, *Non Angeli sumus, sed homines, we are not Angels*

* Aug.de c.D.l.17. c.16. *Paucissimi sunt tantæ felicitatis ut ab ipsa incunte adolescentiâ nulla damnabilia peccata committant.*

Angels (ſaith the Father) *but men, ſubject to ſlips and falls in this world: and therefore God hath provided repentance for our reſtitution.*

6 The truth of it appeareth by the *miſchief* of the contrary concluſion, which diſheartneth men *fallen* from endeavouring to riſe again, and diſcourageth them that ſtand, from ſeeking by exhortations, rebukes, puniſhments, or any other means to reduce ſuch ſtray ſheep into the right way; as S. *Ambroſe* affirms, reaſoning againſt the *Novatians*. *No man can truly rerent, but he that hopeth he may obtaine remiſſion thereby.* And we ſee it to be true. The *Devils* that look for no mercy, forbear no ſin, never think of repenting; and ſuch men as *deſpaire* in this life of obtaining pardon, do give themſelves to all licentiouſneſs, as we have *Cain* for an inſtance. It ſeemeth by his ſpeech, *Gen.* 4. 13. *Mine iniquity is greater then can be forgiven*, that he deſpaired of mercy. What was the iſſue of it? *ver.* 16. 17. *he went out from the preſence of the Lord, and he built a City. From the preſence of the Lord?* Why? where is

Cap. 5. Baſ. ſer. de pœn. x

Quid autẽ durius, quã ut indicent pœnitentiam, quam non relaxent; cũ utiq; veniam negando incentivum auferant pœnitentiæ? Nemo enim rectè poteſt agere pœnitentiam, niſi quis ſperaverit indulgentiam. Ambr. 1. de pœn. c. 2.

Par. in Gen. 4. 17.

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is not God? He is said to go out from the presence of the *Lord*, because he left the Church of God, wherein God dwelleth. And why did he build a City? for *ambition* say some; for the maintaining of his rapine, and robberies say others: If these conjectures be true, then it appeareth that *Cain*, when he despaired of the forgiveness of his sinne, gave himself over to profaneness, ambition, rapine, and all manner of vices. *And they said* (saith the Prophet *Jer.* 18. 12.) *there is no hope*: What of that? *but we will walk every one after his own devises, and we will every one do the imagination of his evill heart.* Their desperation made them resolutely profane. Saint *Austin* speaking of *relapsed* Christians hath this passage: [a] *If any such should say, Tell me, will it benefit me in respect of the life to come, if in this life I shall contemne the flatteries of insnaring pleasures,*

[a] Aug. ep. 54. ad Macedon. *Ex quorum numero si qu's dicit, dicite mihi, utrum aliquid prosit ad futuram vitam, si in vitâ istâ illecebrosissima voluptatis blandimenta contempsero, si me pœnitendo vehementius quam prius excruciavero, si uberius flevero, si melius vixero, si pauperes largius sustentavero, si charitate ardentius flagavero? quis vestrum ita desipit, ut huic homini dicat, nihil tibi ista in posterum proderunt; vade, saltem hujus vitæ suavitate fruere? Avertat Deus tam immanem, sacrilegamque dementiam.*

pleaſures, if I ſhall afflict my body with the exerciſes of repentance more then ever I did, if I ſhall weep more plentifully, if I ſhall live more orderly, if I ſhall relieve the poor more bountifully, if I ſhall burn with charity more ardently? which of you would be ſo fooliſh, as to ſay to this man, Theſe things will profit you nothing for hereafter; goe, and enjoy the ſweetneſſe of this life? God turn away ſuch cruell and ſacrilegious madneſſe. In this ſpeech the Father implieth: 1. That men who repent and forſake their ſins, and performe any good duties, do ſo in hope of ſalvation, and reward in the life to come. For what elſe doth this interrogation, *will it benefit me in reſpect of the life to come, if in this life I forſake my pleaſures, &c.* ſignifie? 2. That, to tell a man fallen, that he ſhould go take his pleaſure in this world, for his repentance will profit him nothing, is cruell and ſacrilegious madneſſe: *Cruell*, becauſe it diſcourageth obedience; *ſacrilegious*, becauſe it *robbeth God* of that honour he might have by the repentance of many. No man lying under ſinne will

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* Cypr. ep. 52. ad Antonian. n. 83. *O frustrandæ fraternitatis irrita, O miserorũ lamentantiũ caduca deceptio! O hæreticæ institutionis inefficax & vana traditio! hortari ad pœnientiam, & subtrahere de pœnitentia medicinam; dicere fratribus nostris, Plange, & lachrymas funde, & diebus & noctibus ingemisce, & pro abluendo & purgando delicto, largiter & frequenter operare: sed extra Ecclesiam post omnia ista morieris. Quæcunq; ad pacem pertinent facies, sed nullam pacem quam quæris, accipies. Quis non statim pereat? quis non ipsa desperatione deficiat? quis non animum suum à proposito lamentationis avertat? Operari tu putas rusticum posse, si dixeris, Agrum peritiâ omni rusticitatis exerce, culturis diligenter insiste, sed nullam messem metes, nullam vindemiam premes, nullos oliveti tui fructus capies, nulla de arboribus poma decerpes?*

thou

thou haſt done ſo, for all this thou muſt dye out of the Church: whatſoever belongs to thy peace, doe, but thou ſhalt not have the peace which thou expecteſt. Who will not periſh without any more adoe; and deſpairing, plunge himſelfe wholly into apoſtaſie, and quite divert his thoughts from all purpoſes of repentance? Doſt thou think that a Country-man can labour hard, if thou talkeſt to him in this manner: Till thy ground with all thy skill, and uſe thy beſt diligence; but be ſure thou ſhalt never enjoy a harveſt, never have a vintage, never gather any fruit from thine Olive or Apple-trees which thou haſt planted? &c. S. *James* therefore to hearten men to bring their brethen to repentance, telleth them, *that by ſo doing they ſhall ſave their ſoules*, Jam. 5. 19, 20. *Brethren, if any of you do erre from the truth, and one convert him; Let him know, that he which converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.* Sinners therefore that are fallen after grace received, may be reſtored again by repentance. Laſt- Cap. 5.

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Lastly, the truth of this is grounded on the *nature* of the *Gospel*, or the Covenant of Grace. Two main differences there are between the *Law* and the *Gospel*, the Covenant of Works & the Covenant of Grace.

The first lieth in the *latitude* or extent of their prohibitions & commands. The *Covenant* of *works* commandeth *exact* obedience in every thing, and forbiddeth all inward *lustings* after evill things, all mentall sinfull delectations as we may see, *Rom.*7.7. *I had not known lust to be evill, except the Law had said thou shalt not lust.* And these evill motions it forbiddeth (as it doth all other sins) under the paine of a *curse*, *Gal.*3. 10. *Cursed be every one that continueth not in all things that are written in the book of the Law to doe them.* But the *Covenant* of *Grace* doth properly forbid all *reigning* and wilfull sins onely, as we may see, *Rom.*6.12. *Let not sin reign in your mortall bodies, &c.* It condemneth and *disliketh* all *indeliberate* sins too, but forbids them not under the *pain* of eternall condemnation.

The

The ſecond difference lieth in the *manner of exacting obedience*. The legall Covenant requireth obedience *ſtrictly*, and puniſheth the diſobedient *rigorouſly*, without admitting, or accepting any excuſe, as S. *Paul* intimateth, *Rom.* 8. 3. where he ſaith, *that the Law is weak through the fleſh*, *i.* becauſe through the fleſh we cannot keep it, therefore it cannot ſave us, but leaveth us naked to the damnatory ſentence of it. It is like the *ſervant* in the Parable, that took his fellow-ſervant by the throat, cruelly exacting his debt, and *throwing* him into priſon becauſe he could not pay it: But the *Evangelicall Covenant* like the *good Maſter* in that Parable, exacteth obedience more mercifully, and if it be not yielded, accepteth of a mans repentance and ſubmiſſion, ſo it be unfained, as we may ſee in *Jer.* 31. 33, 34. where God ſpeaking of the new Covenant which he would make with the houſe of Iſrael, maketh two maine promiſes: the *firſt*, *to write his Laws in their hearts*, i. e. to enable them to yield obedience to his Lawes: the *ſecond* is, to Cap. 5.

Cap. 5. *forgive their iniquity*, and remember their sin no more, i. e. in case they should chance to bury their talent, and transgresse his Laws, which he hath inabled them to obey, that then he will forgive their sinne (he meaneth upon condition they will repent) and not deale in rigor and extremity with them. From the nature then of the Gospel, it followeth, that the Regenerate when they have committed any reigning sins, may upon their repentance find forgivenesse.

Object. But what shall we say to *Heb.*6.4. where the Apostle saith, *That it is impossible for those who were once enlightned, and have tasted of the heavenly, &c. If they shall fall away, to renew them againe to repentance?* and to *Heb.*10.26,27. where it is said, *For if we sinne wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearefull looking for of judgment?* These are the two maine places on which the *Novatians* grounded their *opinion*, and in which the Apostle seemeth to averre the contradictory posi-

position, namely, that men regenerate sinning against knowledge and conscience can never be recovered by repentance. What shall we answer therefore to these places? Cap. 5.

In solving this objection. S. *Austin* and many of the *Fathers* were puzled, some answering one thing, and some another, but few to the satisfaction of their adversaries, and the swallowing up of the objection. *Answ.*

1. Some, because they could not untie this knot, they cut it, and denied this Epistle to be *Canonicall*, because they could not handsomly answer this place.

2. Others understood the *Renovation* here spoken of, of that renovation which we have by Baptisme, which is called, the *laver of Regeneration*, Tit. 3. 5. which they say, is not possible, because there is but *one Baptism*, Ephes. 4. no man can be baptized twice. That which made them understand the Apostle of such a solemn restauration by Baptism, was a meer conjecture, that the converted Jewes, because they had many washings in the Law, and for every sin So Epiph. l. 1. adverf. hær. her. 39. & 59.

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a new cleansing, did therefore contend, that *baptized* persons after every new sinne against conscience ought to have a new baptisme. But first, it doth not appear in story, that the Jews contended for any such thing: and secondly, the words following, *vers.* 7, 8. do import, that it was the Apostles purpose to threaten some greater matter to Apostates then want of a second baptisme.

3. Others understand the falling away, and the sinning *wilfully*, mentioned in those places, of those Capitall and foulest sinnes of idolatry, and apostasie from the Gospel: Thus *Origen*, *Si nos, &c. If any fault surpize us, which consisteth in the miscarriage of the tongue, or in ill manners, and not in a blasphemous deniall of the faith, this fault may be easily repaired, repentance for such sinnes is not denied: but the more haineous sinnes are of another nature, in these place is found but onely* once *for repentance.* And this his opinion (perhaps) was the cause, why after he had commited Idolatry, he went up and down in a most dis-

Orig. in Levit. c. 25. hom. 5. circumcid. de variis demorum

disconsolate manner, intreating the Churches to pray for him, as we may see in *Eusebius*. Thus also *Pacianus*, who calls idolatry (and two sins more, murder and adultery) *Capitalia*, head sins, and such as were, as the breath of a *Basiliske*, a deadly cup, an invenomed arrow to be feared and shunned: and pronounceth of every man who commits these after baptism, that he shall never see Gods face in glory; and that if he chance to repent, yet his teares are *sera solatia*, comforts that come to late.

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Euseb. eccl. hist. l. b. 6. inserted by the Translator out works of of the Origen. Pacian. Tom. Bib'. pp. Parænes. ad pœnit.

4. Others expound it of a renewing by publique and solemne penance imposed by the Church, and performed by the penitent, which (they say) the Apostle delivereth here to be impossible.

5. Others by *impossible* understand *difficult*, as if the Apostles meaning should be this; that it is a very hard thing, and in a manner impossible that such as sinne against conscience, after Grace received, should be restored againe.

But most later Writers are of opini-

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on, that the Apostle is not to be understood *indefinitely* of any known sinne deliberately committed by a man in Grace, but *determinately*, of one certaine kind of sin, which is κατ' ἐξοχὴν, in a singular and eminent manner called the sin against the *Holy Ghost*, and that his meaning is, that whosoever falleth into that sinne, can never repent, nor by repentance recover Gods grace and favour againe. Which *exposition* becausse it seemeth to me the most *likely*, for the better clearing and confirming of it, I will in a few words inquire into three particulars.

1. What the sin is, which in a *peculiar* manner is called the sin against the *Holy Ghost*.

2. How it may be said to be *irremissible*, or the sinner that commits it, *irrecoverable*.

3. How it appeareth that the *Apostle* is to be understood of *this* sin onely.

Quest. 1. What the sinne against the *Holy Ghost* is.

Answ. Some say, it is any *sinne* of *malice*: others, that it is *finall impenitency*: but

I

I take it to be, a *diſlike* of the truth of God *known* and manifeſted to a man, and a calumniation and oppoſition of it as dæmoniacall, and deteſtable. This is called a ſin againſt the *Holy Ghoſt*, becauſe it is againſt that light and *knowledg*, which the *Holy Ghoſt*, who is the true enlightner of mens minds, hath wrought in the underſtanding. Cap. 5.

That this is the unpardonable ſin againſt the *Holy Ghoſt*, we may gather out of *Mark* 3.22,29. where Chriſt layeth unpardonable blaſphemy againſt the *Holy Ghoſt* to the charge of the *Phariſees*, *v.*22. We may divide his diſcourſe into three parts: 1. He *ſetteth down* the ſin of the Phariſees. *And the Scribes which came from Hieruſalem, ſaid, He hath Beelzebub, & by the prince of Devills caſteth he out Devills.* Here was their calumny; which after our Saviour had refuted, *v.*29,30. 2. He ſheweth the ſtamp and *quality* of that their ſinne; (1) it was *blaſphemy* againſt the Holy Ghoſt, (2) it was ſuch blaſphemy as ſhould never find forgiveneſſe. *But he that ſhall blaſpheme againſt the Holy Ghoſt, hath ne-*

Cap. 5. *ver forgivenesse, but is in danger of eternall damnation.* Thirdly, that it may appeare, that Christ pointeth at their sin, and intendeth to signifie, that it was unpardonable blasphemy against the *Holy Ghost*, he addeth, *verse* thirty *because they said, he had an uncleane spirit.* The meaning is, that Christ spake those words concerning the fearfulnesse of blaspheming the Holy Ghost, in reference to the Scribes, because they said, he had an uncleane spirit.

Out of these things laid together, two things may be concluded to prove what I say. 1. That the sinne of the Scribes and Pharisees was an *irremissible* sin against the Holy Ghost. 2. That the sin against the Holy Ghost is a malicious reviling, and opposing of the known truth of God; for such was the *Pharisees* sin, here taxed by our Saviour: Out of envy against *Christ*, contrary to the knowledge which they had, that he did those miracles by the *power* of God, they ascribed his works, not to the Spirit of God, but to the uncleane spirit.

Thus

Thus we ſee briefly what the ſinne is. Cap. 5.

2. *How* may it be ſaid to be irremiſſible, and *why?* *Queſt.*

1. *Some* think it to be irremiſſible *abſolutely* and ſimply, and ſo the words ſound, *Matth.12.32. Whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, nor in the world to come:* which phraſe ſeemeth to carry with it an abſolute and utter deniall of pardon to this ſinne: and *Mark.3.29. It never hath forgiveneſſe,* ſaith the Evangeliſt: and *Heb.6.4. It is impoſſible for ſuch to be renewed.* Theſe peremptory terms in which the unpardonableneſſe of this ſin is delivered, make the greater number of Writers conclude it to be altogether irremiſſible, And ſo doth S. *Johns* prohibition to pray for ſuch as we know have committed it, 1 *Joh.5.16. If any man ſee his brother ſin a ſinne that is not to death, he ſhall aſk, and God ſhall give him life for them that ſin not unto death. There is a ſinne unto death, and I doe not ſay, that he ſhall pray for it.* For why (think they) ſhould the Apoſtle forbid to pray for ſuch, if they could *Anſw.*

Cap. 5. could be pardoned, considering that prayer is one great meanes to obtaine pardon.

But 2. *others* think it to be unpardonable onely *secundum quid*, in some sort, because it is not ordinarily forgiven, and they take the Apostles *impossible* for *difficult*, or hardly possible. And this exposition seemeth to be favoured by many like places, where somewhat is denied of some things in words peremptory enough, of which notwithstanding those things are capable, though not easily, nor usually, as for example. *Jeremy* saith, *chap.* 13. *v.* 12 *Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good that are accustomed to do evill.* In these words the Prophet seemeth to say, that it is utterly impossible for a man that hath accustomed himself to sinne, to leave his evil courses, and to repent: for it is altogether impossible that an *Ethiopian* should get a white skin, and a *Leopard* lose his spots. But experience telleth us, that such a mans conversion is not *wholly* and alwayes im-

impoſſible, for ſuch are now and then changed; and the Prophets exhortations given to ſuch to forſake their ſins, ſhew as much. All therefore that *Jeremy* meaneth by this *hyperbolicall* manner of ſpeaking, is, that their caſe was dangerous, not deſperate, and that they could very hardly, and with much adoe be converted. In *Matth.* 19.24. our Saviour ſaith, *It is eaſier for a Camel to go thorow the eye of a neeedle, then for a rich man to enter into the Kingdom of Heaven.* The words ſeem to make the ſalvation of rich men to be not poſſible; for it is no wayes poſſible to draw a *Camel* thorow the ſmall eye of a *needle:* but it is not the intent of our *Saviour* to ſignifie the *impoſsibility*, but the *difficulty* of a rich mans ſalvation, as appeareth *v.* 23. *Verily, I ſay unto you, that a rich man ſhall hardly enter into the Kingdome of God.* And ſo in theſe places which ſeem to ſet forth an abſolute impoſſibility of ſuch mens reſtauration as have ſinned againſt the *Holy Ghoſt*, why may not *Chriſt* and his Apoſtles be thought to intend no more than the ſignification of Cap. 5.

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of the greatnesse of this sin, and the difficulty of their repenting?

By expounding this text of the *Hebrews* in this manner, * Bishop *Latimer* telleth us, that he quieted the conscience of a man who was troubled with feare that he had committed this sin; When he told him that he had not committed that sinne, because he was *afraid* he had, and was perplexed with it: this would not satisfie, but when, after he had been at his book about this businesse, he returned to the man, and told him, that by *impossible* the Apostle meant *difficult*: herewith the mans minde was setled, because then he conceived some hopes of wading out of it, though his erring conscience told him, he was in it. I dare not take upon me to determine concerning this dreadfull sinne, whether it be almost, or altogether unpardonable, considering men of great judgements do not agree about it; but I would wish every man that loveth his salvation, to take heed of it, (and of all *presumptuous* sinnes too, for they are *steps* to it;) considering how hard

* Latim. last ser. bef. King Edw. p. 113. &c.

hard, if not impoſſible, it is, for a man intangled in it, to wreſtle out of it againe. Cap. 5.

But *why* is the ſin *irremiſſible?*

Becauſe it is accompanied with *finall impenitency*, ſome ſay. But this is no ſufficient reaſon of the unpardonablenes of this ſinne, becauſe it is a *circumſtance* that belongeth to all the ſinnes of *reprobates*, and by conſequent, doth not diſtinguiſh this ſinne from any other. And therefore others ſpeak more to purpoſe, who ſay, that the irremiſſibility of it ariſeth from the *nature* of it, and Gods *peremptory will* ſo to cary himſelf toward it. This ſinne, touching the nature of it, is a ſin of a very high hand, and an out-ſtretched arme, and comprehendeth in it a ſtout and wilfull *contempt* of *God*, and his mercies in *Jeſus Chriſt*; as we may gather from the definition of it, for it is a ſinne of *Malice*, and by the *Brands* which the Apoſtle ſetteth upon it. *Such* (ſaith he) *do crucifie to themſelves the Sonne of God afreſh, and put him to open ſhame*, and that is the reaſon why they cannot be renewed, *Heb.*

Cap. 5. *Heb.6.6.* And such doe *tread under foot the Son of God, and count the bloud of the Covenant, wherewith they were sanctified, an unholy thing, and have done despite unto the Spirit of grace.*

These be foule things, horrible *affronts* to Christ and his holy Spirit: yet these *affronts* when they are given *virtually* and by consequence onely (as they are by every *presumptuous sinner*, because he wilfully doth that which is a contempt of God) are put up *more patiently*; but when they are given *intentionally* and *formally*, as they are by such as sin against the holy Ghost, (for it is their intent to scorn the Trinity, and to despise, and deride the *blood of Christ*, and the means of their salvation:) they are *revenged* with all severity. Now because these sinnes are in their quality and kinde so heinous, therefore doe they hardly or never meet with pardon: Not, because God hath not *power* enough, or *mercy* enough to forgive them; for no sin is greater then can be pardoned, (and therefore Saint *Austin* told *Cain*, *He lyed*, in that he said, his

his ſin was greater then Gods mercy) but becauſe he holdeth it not *fit*, or comely for his greatneſſe, ſo farre to ſtoop to any mans devilliſh baſeneſſe, as to proſtitute his rich mercies to ſuch vile perſons. Were it agreeable to decency, for a *Phyſitian* to cure that *Patient* who ſlingeth his medicines upon the ground, and trampleth them under his feet, and flyeth in his face when he commeth to heale him? Much leſſe fit is it for God to apply Chriſts precious blood to ſuch an one as treadeth it under his feet. *Give not that which is holy to dogs, neither caſt ye your pearles before ſwine; leſt they trample them under their feet, and turn again and rent you, Mat. 7. 6.* If men will not give pearls to ſwine, partly becauſe they contemn the gift, and partly becauſe (perhaps) they fly in the face of the Giver; then ſurely God will not give Chriſts bloud, and that which floweth from it, remiſſion of ſins, to ſuch Swine as theſe, becauſe they doe deſpiſe the gift, and fight againſt the mercifull giver. So much for the ſecond thing. Cap. 5.

But

Cap. 5. Quæst. 3

But how appeareth it now, that the *Apostle* in these places is to be understood onely of such as sinne against the *Holy Ghost*? It appeareth by these two reasons.

Answ.

(1.) By the *Phrases* which he useth in describing the condition, and the carriage of the sinners there spoken of. They *crucifie Christ again*; they *put him to open shame*; they *trample under foot the Sonne of God, &c.* These acts cannot properly be affirmed of any other then such as do maliciously oppose the Gospel.

(2.) By the *analogie*, and agreement that must be between all parts of Scripture, by examples, and exhortations, and promises of forgivenesse made to wilfull sinners upon their submission. Gods word teacheth us, that ordinarie wilfull transgressions are not unpardonable: A higher sinne therefore then a sinne of wilfulnesse and presumption, is here pointed at by the Apostle, or else one part of divine truth would contradict another.

By all this that hath been said, we

see

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ſee what is to be anſwered to the objection made from the words of the Apoſtle againſt the poſſibility of the *Saints* reſtitution into Gods favour, after their wilfull falls: namely, that thoſe places are to be underſtood onely of the ſinne againſt the *Holy Ghoſt*, and therefore over throw nothing that hath been ſaid of the other ſinnes of backſliding Chriſtians. For what, though that be ſuch a ſinne as God thinketh it not fit to forgive: yet it doth not follow, that all the other ſinnes of enlightened and ſanctified men are *inexpiable* too; but on the other ſide it followeth, that, becauſe this onely ſin is exempted from pardon, therefore all others are within the compaſſe of pardon.

But ſome may here ſay, that, if repentance be able to procure the remiſſion of *preſumptuous* ſinnes, why ſhould any man be more afraid to commit them, then ſinnes of *infirmity*? For men muſt repent of them, or elſe they cannot obtain pardon, and they need do no more for the expiation of the other, then repent.

Cap. 5. *Answ.*

I answer, That there is a great deale of difference between the repentance requisite to the forgivenesse of the one and of the other. For,

1. A lesser degree of humiliation and sorrow will serve for an infirmity than for a presumption. An *ordinary* sorrow is proportionable to ordinary and common frailties, but insolencies require a great deale of remorse; and therefore we may observe, that Saint *Peter* after the deniall of his Master did not onely weep, but weep *bitterly*, Matth. 26.75. and *Mary Magdalen* who had committed so many and so great sins, that she deserved the surname of *Sinner*; when she repented, she shed so many teares as were sufficient to *wash* the feet of *Christ*, Luk. 7.38. And the incestuous *Corinthian* was so deeply drowned in godly sorrow, that he was almost *swallowed* up with heavinesse, 2 *Cor.* 2.7. And *Davids* grief of soul for his adultery and murther was so great, that he compareth the state of his afflicted heart to *broken bones*, *Psal.* 5. When (a) *Origen* had offered *sacrifice* to idols, he made a very

a The Engl. Translator of *Euseb. eccl. hist. l. 7. c. 1. ex Suid.*

very *pitifull* lamentation. And[b] *Ecebolius*, who had been an ordinary *turn-coat*, was ſo dejected, that he fell down before the Church-doore, and bid the people *trample upon him unſavory ſalt*. If the plaiſter be not as broad as the ſore, it will not heale it; and therefore great wounds muſt have broad plaiſters: and ſo muſt great ſins be waſht away with many teares.

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b *Socrat. Ecc. hiſt.* l. 3. c. 11. *Sozom.* l. 7. c. 13.

2. A lighter kind of *forſaking* ſins of infirmity will ſuffice for them, than for deliberate ſins. *Infirmities* (as I have ſhewed) are for the moſt part *inevitable*, becauſe a man is ignorant of many of them, and not aware of the moſt of them when he committeth them, by reaſon of their frequency, and daily incurſion upon him. A man that is ſet to keep a *gate*, cannot obſerve every one that commeth in or goeth out in a *throng*, nor every one neither that goeth in or out ſingly, if his mind be diverted; if this man pull him by the ſleeve, and that man round him in the eare, and a third or fourth be calling to him from ſeverall places: ſo, a man

Cap. 5. that setteth himself to keep the *gates* of his senses, cannot take notice of every temptation and object that stealeth into his mind through those *gates*, nor of every sin that stealeth out, if they come and goe in a crowd, and come upon him in troops: nor can he mark them all, if they break in upon him, or drop from him severally, if his mind be *distracted*, (as whose is not?) with many businesses at once. *God* therefore requireth to the remission of such sins onely a *virtuall* & *habituall* forsaking of them, an *endeavour* and desire to be rid of them, and a resolution to leave them so farre as he is able: an *actuall* forbearing of them (because it is impossible) he doth *not* strictly require under the paine of eternall death. So that a man may die, even while such sins are breaking from him, and yet goe to Heaven. *Abraham*, *Jacob*, and many of the *Fathers* did die in their sin of *Polygamy*, and yet were saved, because they knew it not to be a sin, and therefore could not *actually* and *particularly* forsake it: and many an honest *Papist*, who liveth and dieth

dieth, under invincible or probable ignorance, may end his dayes while he is kiſſing a *Crucifix*, or calling upon a *Saint*, and yet be received to mercy, becauſe he doth theſe ſins ignorantly, through unbelief: and many a good man may die in a fit of paſſion, or with a *raſh word* in his mouth, without prejudice to his ſalvation, becauſe they are ſins of *inadvertency*, which he can neither obſerve till they are paſt, nor particularly forſake. But as for deliberate ſins, they cannot be pardoned, except they be actually and particularly relinquiſhed,* he that *dieth* in them, is *damned* for them: For ſo Chriſt intimateth in his wofull ſentence denounced againſt the *Phariſees*, Joh.8.21. *Ye ſhall die in your ſins, and whither I goe, thither ye cannot come.* And therefore people are called to *caſt off* and *fling away* ſuch ſins, that they might find pardon. *Put away the evill of your doings from before mine eyes, ceaſe to doe evill, &c.* And then followeth, *Though your ſins be as ſcarlet, they ſhall be white as ſnow, though they be red like crimſon, they ſhall be as wool,* Iſa. 1.16,

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* *Non ſunt membra Chriſti qui ſe faciunt membra meretricis, niſi multum illud pœnitendo deſeruerint &c.* Aug. de C. D. l. 21. c. 25. *Si peccato mortui fuerint, tunc iis remittetur peccatum quod quamdiu in peccato vixerint, non remittitur.* Hier. ep. ad Sabinian.

Cap. 5.

1.16,18. And when any are spoken of that are brought in for *examples* of men truly repenting of their *great* offences, they are noted to have *forsaken* those sinnes, as we may see, *Ezra* 10.19. *They gave their hands, that they would put away their strange wives:* and Act.19. 18,19. *Many of them that beleeved, came and confessed, and shewed their deeds. Many also of them that used curious arts, came and brought their books together, and burned them before all men*; which was a sign of their renouncing those their wicked studies for ever. And when God promiseth pardon to *grosse* sinners, the promise is made onely to such as *forsake* their sins. *He that hideth his sins shall not prosper, but he that confesseth and forsaketh them, shall find mercy.* What doth all this shew, but, that such as are guilty of sins against conscience, great sins, must *actually* be divorced from them, if they mean to obtain remission? * And the reason is, 1. Because such sins *stare* a man in the face; no man that doth them can be ignorant of them: 2. Because *consent* may be withheld from them:

Prov. 26. 13.

* Baron. t. de ven. & mort. pec. cat. p. 26. *Pœnitentia pro gravioribus peccatis debet esse perfectè practica, i. exire in realem & actualem cessationem.*

a

a man when he committeth them, hath liberty to pauſe, and to forbear them. By this therefore we may eaſily ſee, that it is not all one whether a man commit *infirmities*, or *preſumptions*: the making of his peace for theſe will coſt him much more then it will doe for thoſe other. Cap. 5.

But *howſoever* (may ſome ſay) it is but *ſin*, and *forſake*, and then all is *well* again; preſumptuous ſinnes therefore are not much to be feared, if a man have a mind to them, or be occaſioned to commit them. *Object.*

Ianſwer. 1. For a man to reaſon thus with his own herrt, would be a very great preſumption, and a *tempting* of God; who may take ſuch an one away in the very *acts* of his ſinnes, and denie him ſpace even to cry God mercy, becauſe he thus abuſeth his clemency.

2. Though repentance ſet up a *bankrupt* again, and bring the *Prodigall* into favour, yet it doth not alwaies prevent or remove ſuch outward calamities as God doth uſe to chaſten the ſinnes of men withall; ſome revenging

Cap. 5. hand of God may (perhaps) lie heavie on his *person, children, goods, credit*, or some other things that are deare unto him, as long as he liveth. *David* had repented, and his sinne was pardoned, but yet for all that Gods hand was not removed. For, First, *God* telleth him, that, *because by that sin he had caused the enemies of God to blaspheme, the child begotten in adultery should die,* 2 Sam. 12. 14 And then he telleth him too, that *The sword should never depart from his house, and that he would take his wives before his eyes, and give them to his neighbour, and he should lie with them in the sight of the sun.* These were smarting punishments. Gods chastisements lay sorely upon the people of Israel a long time for the sin of *Peor, Num.* 25. although they had repented, & the sin was pardoned. For *Ioshua* tels them, *Iosh.* 22. 17. *That they were not yet clensed from the iniquity of Peor to that day.*

And we read in 2 *Chr.* 34. 24, 25. that, though *Iosiah*, with the people, had repented of their Idolatry; yet God tels them *That he would bring evill upon that place,*

place, and that his wrath should be poured out, and not quenched. And so God handleth many a disobedient child, even after he hath pardoned their sins: the *lashes* of his rod (perhaps) are upon them as long as they live; if not the *strokes*, yet the *prints*: and therefore it is no safe sinning, though we could be sure we should repent. Cap. 5.

3. By repentance a man shall recover his peace and joy, and other graces, but many times, and for the most part, in a *lower degree*: it is thought that *David* did never recover that largeness of spirit, and that fulness of inward strength and comfort that he had before. When a *Prodigall* young man is blown up by his ill husbandry; upon submission (it may be) his friends will set him up again, but they will never trust him with so great a stock as they did before: nor will *God* trust his *Prodigall* children, though they do humble themselves, with so much grace as he did before. When a man hath had a Fever, or some malignant disease, though by help of Physick he recover his life, and

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and in time some measure of health and strength too, yet many times he never regaines that pitch of health, which he had before, but carrieth in his body the *marks* of that disease to his grave: and so doth the man, who by repentance hath crawled out of his bed of sinne, very often retaine some great and languishing defects and weaknesses of soul contracted by his former iniquities. * *A maid* (saith Epiphanius) *that hath lost her virginity, can never possesse that again, Natura non patitur, Nature permits it not; Sed secundum habet in continentiâ gradum, But she hath some chastity in a lower degree: Sic post Baptismum graviore scelere obstrictus, secundum habet sanitatis genus. So he that after grace hath fallen into the hands and bands of some great sinne, hath recovered (perhaps) a second, and a lower kinde of spirituall health. It is better and more honourable to be a Lilly then a Violet* (saith S. Hierom:) to be alwayes *pure*, then to bear the *blush* of a sinne. It is dangerous therefore to sin presumptuously, though our repentance do restore us.

* Epiph. l. 2. hær. 59.

4. A

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4. A man while he avoideth ſin, liveth without the ſnubs and frownes of conſcience, and without any painfull gnawings and gripings of ſoul; but he that falleth, ſuſtaineth a great many inward ſorrowes, (if he repent ſoundly) before he can enjoy the peace and tranquillity of mind again. [a] *Let not the helps of repentance,* (ſaith S. Hierom.) *preſently flatter us; for they are the remedies of ſuch as are unhappy; that wound muſt alwayes be feared, which is not cured without pain. It is more eaſe* (ſaith he) *for a man to keep himſelf and his wares in the ſhip, and ſo to enter ſafely into the Haven; then to leave the ſhip, and hang faſt about a plank, or a board, and by wallowings of the waves to be daſht upon many a craggy rock.* And in another Epiſtle ſaith he, [c] *Let us not know that repentance may help us, that we may not be induced thereby to fall into ſin. It is one thing to ſeek again that which once thou hadſt, and another thing to poſſeſſe what thou didſt never loſe.* No man will ſay, it is no matter though he break his head, or wound his body, becauſe he hath a medecin that can make all whole again;

[a] Hier. ep. ad Salvian. *Nec ſtat in nobis pœnitentiæ ſubſidia blandiantur, quæ ſunt inſœlicibus remedia. Cavendum eſt vulnus quod dolore curatur. Aliud eſt integra nave, &c.* Ibid.

[c] Id. ep. ad Demetr. *Verum nos ignoremus pœnitere ne facile peccemus. Aliud eſt quærere quod perdideris, aliud poſſidere quod nunquam amiſeris.*

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again; he knoweth that he cannot be healed without smart, and therefore he will sleep in a whole skin if he can. Nor will any wise man presume to wound his conscience, because the salve of true repentance will heale it againe; for he knoweth, that it must cost him many a groan and tear, before he can make all sound again; and therefore he will keep it well while it is well. And therefore, my advise to such as would faine be sinning, shall be that of *Nazianzen*, d *Commit not that after thy lamentation, which thou must be fain to lament again.*

5. In the last place, if there be any who presumeth the more to sinne, because repentance wil make up his losses, let him know, that there is nothing in him worthy a Christian spirit. *Shall we sin, that grace may abound? God forbid,* saith S. *Paul, Rom.6.1.* So, shall we sin, because we may repent, and be remitted? God forbid, it savours of an ungratefull and ignoble spirit.

* *Many* (saith *Tertullian*) *having escaped shipwrack, from that time doe give a divorce to ship and sea; and doe honour Gods*

d Naz. orat. in bapt. *Post fletũ non committas, quod iterũ necesse sit flere.*

*Tert. l. de pœn. c. 7. —*Exiade mari & navi repudiũ dicunt & Dei beneficiũ, salutẽ suam scilicet, memoriâ periculi honorant. Noluit iterũ divinæ misericordiæ oneri esse. Nemo idcirco deterior sit, quia Deus melior, totiens delinquendo quotiens ignoscitur.* b.

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Gods mercy in preſerving them by the daily remembrance of the danger. They will no longer be a burden to Gods mercy. And ſo, let no man be worſe to God, becauſe he is better to him; ſinning as faſt as he forgiveth.

For concluſion therefore, as the *Apoſtle* ſaith to his people, *My little children, theſe things write I unto you, that you ſin not: and if any man ſin, we have an Advocate with the Father, &c.* 1 Joh. 2. 1. So ſay I, what I have delivered, I have ſpoken, firſt, that you ſin not; next, that if any of you doe ſin, your care may be to repent, that ſo you may recover remiſſion and ſalvation, which you are ſure to loſe, if you repent not.

It better becommeth a Chriſtian to keep his ſouls health, then to loſe it, and get it again: but if any of you have loſt it, be not afraid, nor aſhamed to uſe the means of regaining it. [b] *Be weary of ſinning again* (ſaith the Father) *but be not weary of repenting your ſinnes: If ſickneſſe return, the medicine muſt be reiterated, or the Patients muſt periſh.* And let your repentance, ſtand, as true repentance

[b] Tert. de pœn. c. 7. *Pigeat peccare rurſus ſed rurſus pœnitere non pigeat: iteranda valetudinis iteranda medicina eſt.*

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pentance doth, on the two *legs* of *contrition*, and *reformation*: you must be *sorry* for your sin, because it is an evill, an *eye-sore* to God, and a *plague-sore* to your soules; but especially you must *forsake* your sinne: without this, all the tears in the world will purchase you no favour. For so S. *Austin* telleth us, [c] *In vain are those teares, which are fouled and mudded with following sins.*

c Aug. ser 6. de temp *Inanis est pœnitentia quæ sequens culpa coinquinat.*

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